

REV. ROWLAND W. MAITLAND

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

EDITOR : MRS. HEWAT MCKENZIE

Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

VOL. XVI

JANUARY, 1938

No. 4

CONTENTS

FRONTISPIECE - - - - - *Rev. R. W. Maitland*

EDITORIAL - - - - - 193

WILLY SCHNEIDER (*Illustrated*) - - - - - 197
Korvettankapitan F. Kogelnik

PHYSICAL PHENOMENA (*Illustrated*) - - - - - 215
Rev. R. W. Maitland

THE PSYCHIC PAINTINGS OF MISS M. WILLIS - - - 225
W. Harrison

THE ETHERIC BODY AND HOW IT FUNCTIONS - - - 227
Mrs. Hewat McKenzie

MRS. OSBORNE LEONARD'S CONTRIBUTION TO PSYCHIC
LITERATURE - - - - - 231
The Editor

C. GLOVER BOTHAM (*Photograph*) - - - - - *face* 234

NEW BOOK REVIEWS. NOTES BY THE WAY. COLLEGE ACTIVITIES.
INDEX VOL. XVI PSYCHIC SCIENCE.

Published Quarterly by the BRITISH COLLEGE OF PSYCHIC SCIENCE, LTD.,
15 Queen's Gate, London, S.W.7.

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Vol. XVI

JANUARY, 1938

No. 4

EDITORIAL NOTES

Greetings and a Happy New Year to all members of the College and to all readers scattered throughout the world. May 1938 disclose ways and means to the hearts and minds of men which will remove the heavy and dangerous clouds of fear and suspicion which oppress the world to-day. The philosophy of Spiritualism calls for Reconciliation of Spirit, beginning with individuals and spreading by means of goodwill to groups and nations. Many amongst ourselves and in other groups work definitely at this task by means of directed thought force. Can ten righteous men be found to save our World City?

No serious psychic student can escape his or her responsibility for such directed and regular effort to offer themselves as a bridge by which unseen forces both on this side and in the Beyond may work upon those who have national decisions to make, so that the constructive forces of Peace and the mounting work that waits to be done in every land to ameliorate the human lot may replace the predominating destructive and wasteful elements.

This is not a counsel of perfection, it is a call for daily and strenuous service to which each may contribute.

* * *

The Rev. Rowland W. Maitland, Vicar of Darsham, Saxmundham, Norfolk, is well known to all readers as one who uses his voice and pen and influence to extend the knowledge of psychic facts which he has won through personal investigation. We are glad to present his portrait in this issue. Mr. Maitland is one of the increasing band of clergymen who feel that their Church is missing a valuable ally through its ignorance of, or often the ignoring of, such facts.

Considerable efforts are being made to remedy this through the work of the Confraternity, organized by Mrs. St. Clair Stobart and the Rev. Maurice Elliott. They are constantly engaged up and down the country in interviewing individual clergymen and in addressing groups and meetings with the aim of leavening the body of religious thought in these matters. Mrs. Stobart had, last summer, a magnificent opportunity of doing so when she was asked to address the Modern Churchmen's Conference at Cambridge. The effect of her address upon her hearers and the contacts made are likely to be far reaching.

Knowledgeable Spiritualists are also being invited for interviews by the Archbishop of Canterbury's Committee appointed to look into this matter. Mr. E. W. Oaten was a recent notable witness before its members.

Some dislike the idea of mixing up science and religion in psychic discussion and regard this as a weakness. The fact that convinced investigators can be found to advocate the claims of both, indicates the wide sweep of the implication of the facts. The two can quite safely proceed side by side, for science needs religion, though not in any narrow sense of the word, to guide its findings for the welfare of man, and religion, organised or individual, needs science to lead it into new ways of thought and service. Let each give its own contribution for the good of the whole.

* * *

In our present issue we continue the study of physical phenomena as seen through the early mediumship of Willy and Rudi Schneider. Some of Capt. Kogelnik's comments contain sound wisdom. In the days of his research, opportunities and apparatus were limited and had to be improvised as required and were often found useless. But he made the most of them and because he had good mediumistic material to work with has given us a valuable record. Mr. Maitland's account of work with Guy l'Estrange corroborates and adds to the Schneider record.

Unhappily to-day neither ordinary investigators nor researchers are so fortunate. We hear rumours of wonderful physical phenomena in Britain but the mediums do not sit with those who are in a position suitably to record their work

for the benefit of to-day or for posterity. Have we lost the human approach to mediums which Capt. Kogelnik considers a requisite? Do we in demanding rigid scientific conditions chill psychic ardour? We must all "think again" as to how *rapprochement* can be effected between mediums who have something to offer and observers who have no other aim than to serve the medium and his phenomena and the public.

* * *

The above does not apply where the medium is not "playing the game." The International Institute for Psychical Research recently provided a case in point. The Icelandic Medium Fru Lára Agústsdóttir arrived at the Institute sponsored by previous letters and photographs of her mediumistic results from seemingly responsible sitters in her own country. Her visit was eagerly anticipated, she was given the warmest welcome and personal attention, she was accompanied by two friends present at the sittings, and during several sittings no conditions were imposed nor were photographs taken. Phenomena were abundant. When conditions to which she had agreed were imposed gradually and photographs taken, these, with the examination, provided evidence that no genuine phenomena had been produced and the sittings were terminated. What kind of fools do mediums think researchers are and what of the sitters who recommend the medium? Is it plain trickery on the part of the medium or self-hypnosis? The sittings were accompanied by long religious exercises. These facts should be made widely known for our future safeguarding.

* * *

Amongst the many books on Psychic matters which reach us we note that four recent and worth-while volumes are from able women in our ranks. In *Personality Survives Death*, the communicator, Sir William Barrett, has satisfied his wife of his continuing personality. Lady Barrett recently lectured at the L.S.A. on her experiences and we welcome this publicity given to our knowledge by a distinguished woman doctor.

In *The Two Worlds* of December 5th, Mr. Stanley De Brath re-tells the story of an experiment made with the Crewe circle at the College when under the strictest supervision—the medium did not enter the dark room either before or

after the experiment—and in the presence of Sir William and Miss Scatcherd, an “Extra” was secured and recognised as that of a friend of Mr. De Brath’s. The photograph was certified as “indubitable” by Sir William in the last paper he wrote for the S.P.R.

Same Edith Lyttleton in *Some Cases of Prediction** gives us an idea of how fruitful a broadcast Talk which she gave in 1934 may be in evoking correspondence from persons of whose interest or experiences we would otherwise be ignorant. In dealing with the mystery of precognition she has anticipated the many discussions that gather round the three plays produced by Mr. J. H. Priestley. A recent series of broadcasts, “Things I cannot Explain,” deal almost exclusively with psychic experiences and it verges on the humorous to find that the B.B.C. distinctly stated in announcing this series that it did not wish for explanations. So knowledge is hindered. Mrs. Leonard’s book, *The Last Crossing*, I have dealt with in other pages. Miss Geraldine Cummins has again made us indebted by her inspired communications, *The Childhood of Jesus*, a courageous work evoking many new thoughts.

* Messrs. G. Bell & Sons, 2/6 net.

In Memoriam

STANLEY DE BRATH

Just as we go to press the news of the passing of Mr. Stanley De Brath, on Sunday, Dec. 19th, at the age of 85 years, reaches us. For many years a devoted friend and Councillor of the College, and Editor of “Psychic Science,” we shall miss, more than we can say, his kindly word and advice. All serious students of psychic knowledge in many lands will feel that they have lost a true friend in his severance from his physical body.

We extend our heartfelt sympathy to Mrs. De Brath, his life companion, and to his family, and to Margaret Hyde, the devoted friend and helper of the household at Kew Gardens.

The funeral at the Crematorium at Golder’s Green on Dec. 23rd was attended by many friends.

WILLY SCHNEIDER

THE STORY OF THE EARLY YEARS OF HIS MEDIUMSHIP

By KORVETTENKAPITAN F. KOGELNIK (Naval Commander (ret.))

PART II

[Dr. Gerda Walther, by whose good offices this account from Capt. Kogelnik came into my hands, points out that while Baron von Schrenck-Notzing was not, before his death, able to publish a full account of Willy Schneider's mediumship as he had hoped, he did publish his own scientific reports under the title *Experimente der Fernbewegung* (Verlag Union, Stuttgart, 1924), and that later Dr. Walther herself assisted the Baroness von Schrenck-Notzing with a posthumous work of her husband's, entitled *Die Phänomene des Medium Rudi Schneider* (De Gruyter & Co., Berlin, 1933), illustrated.

There is also a posthumous collection of articles on Psychical Research by Schrenck, published by his widow under the title, *Gesammelte Aufsätze zur Parapsychologie* (Verlag Union, Stuttgart, 1929), illustrated, with a preface by Prof. Hans Driesch. This contains articles on the Schneiders, with a refutation of some attacks made upon them.

It will be seen from these references how extensive a literature has gathered round this important mediumship.—ED.]

CAPTAIN KOGELNIK'S PERSONAL NOTES

(Continued from PSYCHIC SCIENCE, October, 1937)

The following Verbatim Report was sent by me to Schrenck-Notzing on April 27th, 1920 :—

"It is my impression that at present the medium is passing through a transition phase of development, of an ascending order. During recent sittings (table sittings without cabinet) strong new manifestations of a different kind appeared. Strange to relate, 'Olga' seems to recede into the background, and a certain 'Mina' announces herself more frequently, manifesting in a stronger and more energetic fashion than 'Olga.'

As a rule, after short spasmodic movements of the Psychograph, the table-cloth would usually begin to billow outwards. With 'Olga' this phenomenon had not been very powerful, but now it is as if a strong wind blew it out. At the same time there are loud knocks underneath the table-top, and the table itself is violently shaken. On one occasion there appeared beneath the table-cloth two small childish hands which without any hesitation patted my outstretched hand. When I attempted to hold them fast, it was suddenly a rough manly hand that gripped mine powerfully. The same hand then took a lighted cigarette and began to describe circles in the air with it in front of the tablecloth, so rapidly that no human hand could have kept pace with it.

Then we formed a linked circle, I controlling Willy's right hand and another sitter his left. 'Mina' was asked to try to lift the medium. A minute or two passed and then the boy with his legs horizontally in front of him, was lifted right up to the ceiling, kept there for a few seconds and then gently let down upon his chair. We repeated the experiment and I had no criticism to make; I had hold of Willy's hand throughout, and he certainly did not support himself on my hand, in fact I was in danger of being levitated with him."

Early in September, 1920, the Hon. Everard and Mrs. Feilding came from London to Braunau, to attend a few sittings, by invitation of Schrenck-Notzing. These took place on three consecutive days, but were entirely negative. During the last one Mrs. F. became aware that the medium sitting in the cabinet and bound hands and feet, was trying hard to free one of his hands; since 'Mina' failed to appear he presumably wanted at least to wave his hand to the visitors. Schrenck-Notzing was of opinion that the medium had been suffering from a mental inhibition, probably due, though possibly unconsciously, to the effect of one of the sitters.

I had frequently observed disturbances of this kind to a greater or lesser degree. There are persons whose mere presence exercises such a strong influence that they ought not to take part in sittings. It was enough sometimes for anyone to have a preconceived, even though unexpressed dislike, to the proceedings, to interfere with the manifestations or actually prevent them. I had even noticed that the phenomena was much weaker the first time Schrenck-Notzing came to one of our Braunau sittings. And when he first got Willy to Munich and under stricter conditions he had often to content himself with very modest results. It was only owing to this able scientist's persistence and patience that these inhibitions of the medium were overcome. We are familiar with this type of thing in everyday life. How often a candidate becomes dumb when faced with the Examining Committee? A medium is infinitely more sensitive to these strange psychological influences about which we as yet know little or nothing.

Another Report to Schrenck-Notzing on Sept. 17th, 1920 :—

"We had a great surprise. Nothing new since I took up research work, but this time it seems to me to have an important bearing. Yesterday for the first time, a certain Herr K. attended the sitting: a man of about 30, said to have mediumistic ability.

The sitting opened as usual, but scarcely was the red light turned on, than Herr K. went into trance in his chair. He rose from his seat, went round the circle with his eyes shut, made certain changes in the order of our seats, and slowly returned to his place. Mean-

while our medium was sitting as usual in the open cabinet with Psychograph and board, watching what Herr K. was doing with obvious interest; then quite suddenly he leant back and—*for the first time—he too went off into deep trance*. He slowly got up, went over towards my wife, stretched out his arms and made movements as though he was drawing in power. His whole face had an altered expression. He then slowly went back to his chair, where he remained quietly.

Thereupon, slowly at first and with apparent effort, Herr K. began to speak, gradually becoming more and more fluent. He was emphatic in his demands for perfect repose and concentration of thought. He informed us that a spirit was manifesting through him who had died many years ago. At this point one of the sitters interrupted him with a request to be told something about life on the Other Side. In an authoritative voice K. replied: "To us is given a wider outlook; spare us your petty questions, and trouble not your medium with childish follies or never will you make progress. It is for us to arrange these sittings, and for you to be silent. It is not the medium who is to blame for your failures, it is the sitters."

There was only one entrance into the Schneiders' rooms, and when other members of the family came home late, as they often did, they were obliged to use the one door. Just at the aforesaid moment someone did come in, there was an interruption, K. came out of trance and looked round the circle in obvious confusion. He sat down and remained normal, whereas the medium still sat entranced.

Suddenly Herr K. said: "But can't you see all the spirit-people round the medium?" He seemed to be watching something with the keenest interest, but none of us could see a thing. He described several of these beings and said they were passing to and fro like thoughts. At this point the entranced medium enquired whether we could see a figure. I said "No," but that we should like the figure to make itself more visible to our sight. He said he would do what he could. All the time he was sitting rigidly on his chair, with his head hanging back. Presently it was as though he gave off a kind of luminosity, which kept on changing its shape—an evident attempt at materialisation. This luminous patch occupied about a cubic metre of space and lasted no more than about 10 seconds, after which the medium came out of trance, and the sitting was closed at 12.30. Willy apparently knew nothing of what had taken place.

Before closing we had been told to hold our sittings more regularly, always on the same day and always with the same sitters. Unfortunately, Herr Schneider disregarded these directions.

The above sitting started a fresh phase of the medium's development. From then on, Willy regularly went into trance at the beginning of each sitting, of his own accord, and apparitions manifested. They were in the form of white, faintly luminous mist, building up near to, but entirely separated from the medium, into human figures, before our eyes, to melt away again in the same way. The figures that built up were different in each sitting, *floating about right under the lamp in the centre of the group, where the red light made them clearly visible.*

After that, it was agreed that the medium should no longer sit inside the cabinet, but outside it, on the left side of the sofa. We met regularly twice a week with the same sitters, with but rare exceptions.

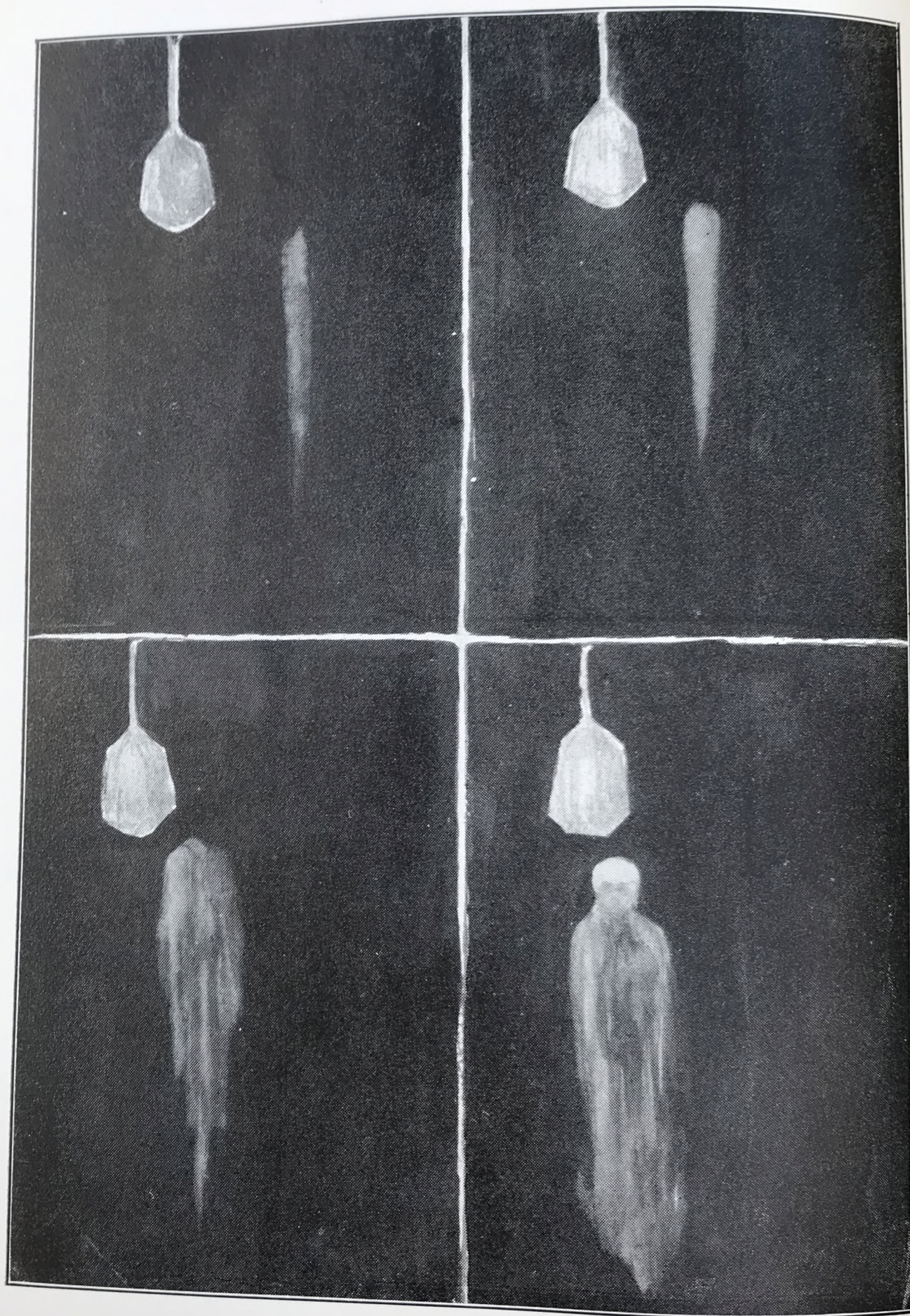
Sitting of November 19th, 1920.

The Schneiders' home; cabinet arranged as usual, medium in the left corner of the sofa outside; the sitters grouped in an open semi-circle round the cabinet; my wife is the controller on the medium's right side. The white light is turned off, leaving only the lamp hanging in front of the cabinet, wrapped in thick red tissue paper and emitting a dim light by which one can just make out the faint outline of the sitters.

After a few minutes, the medium went off spontaneously into trance. Then with closed eyes he got up and slowly moved round the circle, shaking hands with each in turn, with the words, "Gott zum Gruss" (God greet you), and then went back to his place. 'Mina,' through the medium, requested 'Olga' to show herself first, and afterwards she herself would follow; after making this request the medium slowly pulled himself from the huddled position in which he was sitting in the corner of the sofa, and with a jerk became normal.

I will interpolate here that latterly mediumistic power had shown itself in the medium's younger brother Rudi, though much more feebly than in Willy. Rudi, who was only twelve, had attended the sittings and shown a keen interest and was now able to produce some slight phenomena himself. From then on it was 'Olga' who worked through him and 'Mina' through Willy.

When Willy, as stated above, suddenly came out of trance, Rudi was brought into the circle and placed on the couch on my wife's left. As soon as the white light was turned off, he almost immediately went into trance of his own accord, laying both his hands in those of my wife. He breathed heavily and trembled all over his body. In about three minutes' time, on the floor, about 20 cm. away from his toes, there appeared a faintly luminous spot, about the size of a fist. It moved about, tried to rise up, and fell back; this continued for an appreciable time. The luminous patch had



DEVELOPMENT OF A MATERIALISATION

(From original sketches by Frau Kogelnik)

no great visibility and could only be seen by those who were close to, subsequently its visibility increased until it was seen by all. Willy had remained perfectly normal, watching what was taking place with manifest interest. Twenty minutes later he became entranced again and said that 'Olga' must stop these experiments. Rudi was taken out of the circle, put on a couch-bed in the room and straightway fell into a deep apparently natural sleep. Meanwhile 'Mina' declared that 'Olga' must keep to her appointed time, or else she, 'Mina,' would withdraw. To this we agreed; for a short while Willy sat quietly next to my wife, who held both his hands, then he began to breathe heavily and rapidly, to tremble all over, and his body grew stone-cold to the touch.

Suddenly we became aware of a faint light within the cabinet. Slowly it filled more and more of the cabinet with a strange, faint, perfectly even light. You could see it clearly through the dark curtain material and the partly opened slit in front, but nowhere was there any greater intensity of light to indicate its source. The medium's face was bathed in cold sweat. He lay motionless, leaning heavily against my wife, who still held both his hands in hers. Presently it looked as though the light, which had been illuminating the cabinet evenly throughout, was endeavouring to gather itself into a definite form. It concentrated behind the opening and all at once appeared outside the curtain in a long, almost human shape, moving a few paces further forward towards the centre of the circle. Then its luminosity faded quickly till there was nothing more to be seen. The apparition had vanished completely.

The impression given was that of a full-sized human being enveloped in white faintly luminous drapery. Facial details were not perceptible; the outlines were vague and not clearly marked, the luminosity fading away towards the floor, by which an impression of floating was created. A few minutes later, the same figure re-emerged from the cabinet, but more compact in shape, the outline being clearly and sharply defined and again giving the impression of a being enveloped in a dense white veil. After bowing twice to the sitters, the figure floated towards the medium and vanished into the floor at his feet. Following this disappearance of the phantom 'Mina' announced that her time was over for to-day, and took her leave. Shortly afterwards the medium came to himself with a sudden jerk. He was covered with cold sweat and visibly depleted. (See illustration.)

Very often at the end of a sitting, or during intervals in between, I tested impressions by holding up white drapery or causing one of the sitters to place himself in the exact position just occupied by the apparition, carefully observing the effect under the identical illumination from my seat in the circle. Neither white material

nor human figures could be seen, proving that the apparitions were faintly self-luminous.

Sitting of November 22nd, 1920.

The Schneiders' home ; usual sitters and arrangements ; camera and magnesium lighting outfit in position.

The medium started off in a very gay mood and was full of fun. Quite suddenly (8.30) he was entranced. 'Mina' began by asking 'Olga' to come first and Willy thereupon woke from trance. Rudi was brought into the circle and placed on my wife's right hand, his brother Willy watching what occurred as a fully conscious looker-on in the circle. Rudi was quickly entranced and feeble light effects as on the former occasion were noticed. At 9.55 Willy also went into trance. Very soon on the side he had turned towards the cabinet, a clearly visible white figure emerged, but quickly withdrew again. A minute later 'Mina' told us to remove the camera in case I, "might be tempted to take a picture." I assured her that I would do no such thing without her express permission. She seemed to accept this, but she did not show herself. Meanwhile Rudi had fallen fast asleep (natural sleep) and was carried out of the circle. Again 'Mina' insisted that the camera was to be removed and a pause was called while I did so. 10.35 we recommenced, and within six minutes Willy was in trance. Very soon there appeared a strongly self-luminous apparition wrapped as before in thick drapery, so that no face could be distinguished. The figure emerged from the cabinet three times, advanced almost to beneath the hanging lamp, bowed swiftly and decidedly to the circle and retired towards the cabinet and dissolved ; ten minutes' interval.

11.20. Sitting began again. After a brief wait the same phantom reappeared, floated towards the centre of the circle, and executed rapid dancing movements, so that we could see the floating drapery ; it then retired into the cabinet and vanished. The medium was throughout leaning against my wife, who held both his hands ; Rudi was fast asleep on his bed.

11.45. 'Mina' took her leave with her usual formula, "Gott zum Gruss." The medium had been in a gay mood in his normal state, full of fun, and the phantom had danced !

Sitting of December 7th, 1920.

The Schneiders' home ; sitters and arrangements as usual. Camera placed in position without the magnesium. I wished to ascertain whether the apparition's own luminosity could affect the photographic plate, seeing that I had always failed to secure manifestations when the flashlight apparatus was placed in position.

After Willy was entranced I begged 'Mina' to try and build up

as strongly as ever she could, and then quietly place herself in front of the camera. To begin with we saw bright patches, the size of a head; these generally started close to the medium, floating freely in space, and then disappeared. Finally, after an hour's wait, just where I had asked for it, there appeared once more in front of the camera the heavily veiled figure. The apparition obeyed my request and remained absolutely still for about five seconds, during which the medium showed a palpable strain, groaning heavily and his body violently shaken. The phantom then vanished with the rapidity of a flash of lightning.

But when the plate was developed there was no picture upon it. Quite often the entranced medium on these occasions would tell us to concentrate on the sitting to facilitate the development of the phantoms. This was a difficult part of my leadership of the circle, seeing that I could answer for myself, but could exert little influence over the rest of the sitters. It was all right as long as surprising and new phenomena took place; but when it involved a long wait for such, as it often did, then it was only natural that the sitters' thoughts went wandering.

Finally I discovered that music was the best means of unifying and harmonising our thoughts. For want of anything better, we henceforward used a shabby little old musical-box. Its handle had been broken off, and you had to put your hand inside and set the cylinder going. Willy himself used regularly to ask for it. We placed it on his knee after he went into trance, and while the controller, my wife, held one of his hands, he would turn the cylinder with the other. Frequently it happened that after a while he would of his own accord place his second hand under control, and the little musical-box would continue to play: that is to say, it was probably now being manipulated by a materialised hand. At times we would place it on the floor with its lid closed, so that normally it could not have gone on playing, but the monotonous little airs went on and on without any human assistance, the medium's hands and legs being rigorously controlled throughout. Nor could any of the sitters have touched it undetected, for from the first start of the trance condition all our hands were linked and no booted foot could possibly have kept the thing in motion.

In course of time the poor little musical-box proved but an indifferent aid to concentration, as its tinkling little tunes were apt to send us to sleep. After that we tried singing, which acted very much better; to begin with it did not matter what we sang, but later on 'Mina' used to make her own choice.

Sitting of January 13th, 1921.

The Schneiders' home; sitters and arrangements as before, and the controlled medium entranced. Very soon a luminous

phantom emerged and floated under the lamp. It was solidly and well formed, but no special details were marked. After a second or two, the luminosity decreased, as it appeared about to retreat towards the curtain. At that moment the handle of the Rheostat with which the light was controlled was accidentally dropped, and the lamp flared up. The medium instantly became very agitated and threw his arms and legs about and only calmed down slowly when the usual dim light was restored. The apparition had vanished, and when the medium came out of trance he was still visibly upset, and complained of severe headache.

A prolonged interval before the sitting was resumed: faint luminosity in the cabinet, and out floated a similar figure to the former one, followed by a second but fainter one which scarcely came beyond the curtain. The two phantoms retired and 'Mina' asked for another break and white light to be turned on. This was done, revealing that the entire left wing of the curtain was looped up into a huge knot, though not one of the sitters had seen or heard anything of when or how this had been effected.

Ten minutes later we restarted the sitting, and suddenly a strong, cool breeze was felt by all the sitters coming from the cabinet. Similar cold breezes were often observed during sittings, as a rule they presaged the approaching manifestation of powerful phenomena and especially the appearance of phantoms. On this occasion the red lamp, hanging down from the ceiling, suddenly started swaying strongly, and was then held to one side by an invisible power for several seconds, at an angle of about 30 degrees.

This experiment was subsequently repeated, only with the difference that a small hand could be seen close to the lamp. It was plainly visible, and looked in every respect like a perfectly formed child's hand. You could only see it as far as the wrist, from there on there was not a trace of it. This dissociated little hand, the fingers of which seemed to be strangely and rapidly vibrating, firmly grasped the lamp, gave it a good push to make it swing, and then equally deftly stopped it dead, and the hand was gone. *It is scarcely necessary to repeat each time that, throughout, the medium was quietly sitting entranced in the corner of the sofa, under strict control, and that none of the sitters could possibly have stretched out, as all hands were linked together.* Also it must be observed that we were all grown-ups, whereas the hand that set the lamp swinging was a tiny child's hand, and that no child could possibly have reached the lamp from the floor. The manifestation therefore, criticising it from every possible angle, must be considered absolutely genuine.

Sitting of January 24th, 1921.

At the Schneiders' home; sitters and arrangements as usual;

start 8.30 p.m., medium entranced: singing by the circle; 8.30-8.45 several luminous bands seen against the curtain: these appeared and then quickly disappeared.

'Mina' demands five minutes' rest, 8.45-8.50.

I am next to the medium, holding both his hands. The musical-box in his lap plays by itself, whilst the sitters sing. Slight formations appear outside the curtain, these rapidly appear and disappear; no really luminous manifestations; I enquire of 'Mina' why these are so comparatively feeble to-night. She replies: "When I only show myself feebly like this, the cause mostly lies with you sitters." Interval from 9.15 till 9.23.

No further developments until 10 o'clock; I begged 'Mina' to show us her face as so far she had only appeared completely veiled. She consented, saying that she would hold her profile close to the red light so that we might all see it; thereupon a dense black shadow appeared in front of the lamp, clearly recognisable as the profile of a sharply silhouetted, finely shaped woman's head; a delicate nervous vibration is noticed in this manifestation, seeming to indicate that it required a great effort to remain in this position. Nevertheless, 'Mina' called upon the sitters to come up in turn and observe the manifestation at close quarters. As soon as the last of us had done so, the silhouette vanished like a flash. All this time the medium lay quietly by my side in deep trance. Close of the sitting.

Sitting of February 3rd, 1921.

The Schneiders' home; arrangements as usual; sitters added to by the presence of Herr K., who had never seen a sitting and in consequence was extraordinarily sceptical.

Before we began I informed Herr K. of the necessary rules of behaviour, especially emphasizing the need to meet everything in a kindly spirit, quietly observing all he saw. As I could not tell what effect he would have I should by right have let him start by keeping in the background outside the circle; instead, by way of experiment, I did the exact opposite, placing him on the sofa, only separated from the medium by the person controlling Willy on this evening. Strange to say, no sooner was Willy entranced than 'Mina' requested the new sitter to hold both the medium's hands. This was a sign from the very first that his influence was going to prove helpful. The musical box on the floor in the centre of the circle began to play by itself, and in ten minutes' time a large patch of light appeared against the curtain; this rapidly lengthened until it assumed the familiar form and shape of the veiled phantom. It vanished and reappeared, gaining each time in density and visibility.

A short interval, during which I suggested to Herr K. that he

should ask 'Mina' whether she could not put him in touch with his recently deceased wife. As this type of thing was usual, where the sitters were all spiritualistically inclined as here, I expected their concentrated thought to help matters and looked forward to a successful result. The medium went into trance, and in reply to Herr K.'s request, 'Mina' replied "I will try."

Very soon a white figure appeared in front of the curtain, accompanied by a second. Both these figures were in constant motion, reminiscent of swaying mist. Then one of the figures advanced towards Herr K., went back to the other figure still at the curtain and then seemed to be thrust forward again by the other figure. This occurred three times, and then both figures vanished. After approximately five minutes one of them reappeared, came into the centre of the circle, and through the medium asked me to hold out my hand; it was repeatedly patted by a well-formed but cold and boneless hand, so that everyone present heard the pats.

Twenty minutes' interval, after which Frau K. again took control of the medium's hands. A considerable wait, and then came a sturdy bang against the lamp and it was flung up to the ceiling. As soon as it stopped swinging, 'Mina' held her hand in front of the light, displaying the same small and beautifully formed delicate childish hand, gently vibrating, the small fingers playing constantly all the time. It looked as though it was floating in the air; presently it moved across to Herr K., gave him a gentle tap on the face and took hold of his nose. In his first shock of surprise he leant far back, but that made no difference; the hand, now invisible, with extraordinary determination went to his waistcoat pocket, drew out his luminous watch, and held it out for all to see. As nothing now was to be seen of the hand, all we saw was the glowing watch floating about in the air. Then we heard it being wound up, saw it move across to its owner, and it was deftly returned to his pocket. The next thing was that 'Mina' called for "August." Baron von Schrenck-Notzing had, some time before, sent us for experimental purposes a luminous cardboard disc. It was cut out in the shape of a skull. To increase its luminosity it was always held under the light before each sitting, and in the dark gave off a fairly strong mild bluish light. The phantom figures appeared to prefer this softer light to that of the red lamp and not to mind when we turned this light on to them. This luminous cardboard skull was always familiarly referred to as "August." By 'Mina's' request we now placed "August" on the floor in the centre of the circle. All at once it rose up and executed all sorts of movements in the air, often moving rhythmically in time with whatever we were singing. Finally it went in front of each sitter in turn, made a sort of bow to each, and at last came to rest on Herr K.'s knee. 'Mina' bade us good night and we closed at 11.15.

Sitting of February 14th, 1920.

The Schneiders' home ; usual sitters and arrangements. After some of the usual manifestations, 'Mina' asked that the red light should be turned out, whereupon we were in pitch darkness, and I felt extremely doubtful whether we should see anything at all. However in a few moments a patch of light appeared in front of the curtain and steadily gained in size and luminosity. Thereupon a well developed phantom moved into the centre of the circle, the outlines were clearly defined and the light was sufficient to show the folds of the drapery clearly. It was of middle height, and it was as though we might have been looking at a female white-robed figure in twilight, and could not see the face. It soon became less distinct, floated back towards the curtain, soon returned in the same intensity, bowed to us, and then finally disappeared.

The feeling amongst the sitters that night had been harmonious and good. As nothing fresh manifested, we closed at 10.45 p.m.

Sitting of March 14th, 1921.

The Schneiders' home ; sitters and arrangements as usual. I decided to vary the programme and try a few new experiments.

1. A chair was placed in the centre of the circle, upon which, after being well lit up, the illuminated disc, "August," was placed upright with a sheet of paper and a pencil in front of it. 'Mina' was then requested to try and write something at this spot where we could all observe the process. The medium meanwhile lay in deep trance and strictly controlled about six feet away. After a short wait "August's" luminosity showed us the outline of a tiny hand ; it took up the pencil, made the motion of writing, replaced the pencil on the chair and vanished. As soon as the medium came round the white light was turned on, and there, on the sheet of paper in a good legible hand, were the words, "Greetings to the Circle—Mina."

2. I placed a test-tube on the chair, 12 cm. long and $1\frac{1}{2}$ cm. in diameter ; I had wedged a plug of cotton wool firmly into the bottom of it ; this was so tightly stuck that it would have needed a barbed hook or needle to get it out again. I had kept it in my pocket until the last moment ; not even my wife knew anything about it, so that neither the medium nor anyone else could possibly have known that I intended to use it. I now called upon 'Mina' to get the plug out of the tube. The light was turned off, in a few seconds we were told to turn it on again, and there lay the wad of cotton wool on the chair next to the test-tube. 'Mina's' explanation was to the effect that she had simply materialised a long thin finger with a crooked nail at the end, with which she had fished it out.

3. Thirteen Tarot cards were shuffled and placed face downwards higgledy-piggledy on the chair; no one, myself included, could have told which was which. 'Mina' was told to pick out a certain card; she demanded pitch darkness; when she told us to turn on the light again, the specified card was stuck on the screen near the sofa.

This experiment seems to point to clairvoyance. Later I repeated it under stricter conditions. I brought along, concealed in my pocket, a complete set of so-called fortune-telling cards with, on one side, rough sketches of a house, a letter, etc., and below each was printed what it was meant to be. The cards had been thoroughly shuffled; I had no notion of which was which, and they were in their cardboard case in my pocket until the moment of the experiment. As soon as Willy had gone off I placed the cards in their case on the chair in the centre and asked 'Mina' whether she could extract the one with the picture of the Virgin upon it. "Put out the light," she ordered, and we were in pitch darkness. Four minutes of absolute silence passed, not a sound did we hear and I enquired whether 'Mina' did not mean to try. "I can't do it" was the reply—"turn on the white light." We felt disappointed, but did as she said; there lay the cards in their case just as I had placed them, but stuck in a crack of the back of my chair was the requested card.

For some time now nearly all our sittings had been held at the Schneiders' home with the same nine or ten sitters, and I was anxious to find out what results we might get with only a very small circle, but one where the sitters were all well known to me. As I said before, my chief difficulty lay in preserving a feeling of unity and harmony amongst the sitters. For the best results from the medium it was by no means enough to appear outwardly calm during the sitting, nor was the attitude of mind without great effect if the maximum of results was to be secured. The greater the number of sitters the more heterogeneous their attitudes and moods, the more complex my problem. Music and singing did not permanently solve it either, for with a limited repertoire the singing soon became mechanical and failed of its object. So I decided to continue one of our two weekly sésances with the old group of sitters at the Schneiders' home as hitherto, but to conduct the second one in my own home from now on, to be regularly attended and limited to my wife and myself and two of my friends.

The first of such meetings took place on the 31st of March, 1921.

I made no special preparation beyond arranging for red light. There was no cabinet; we were just to sit informally with the medium under these new conditions.

We began at 8.30 p.m., and almost as soon as the red light was turned on the medium went into trance. There were at first a few indications of materialisations, but they were too feeble to be distinguished clearly, and it needed a fair amount of good intention if you were to make out some sort of a faint luminosity in one corner of the room. 'Mina' offered no explanation of this practically complete failure, and at 9 o'clock we stopped for a rest.

I ascribed the negative results to the unfamiliar surroundings, but my wife hit upon the idea that we should change places; she now sat next to the medium. We fetched in the gramophone, turned on a better light, and tried again, forming an open semi-circle this time, in the middle of the room, with my wife and Willy at one end. It was she who suggested putting a tango on the gramophone; the red light was turned on, the circle linked hands, and as soon as the medium went into trance, he himself held out both hands for my wife to control. I set the gramophone going, and hardly had it started when there was a fully developed phantom amongst us executing a most perfect tango.

At the Schneider sittings we had grown accustomed to watch apparitions of this kind slowly and gradually build up. This sitting proved that under certain conditions a sudden appearance of phantoms in their highest potentiality of development was possible. The present phantom both in density and outline equalled any we had ever observed. It executed the dance-steps quite fearlessly and absolutely noiselessly within the confines of the small circle, vanishing with the last note of the music as suddenly and completely as it had appeared.

Two minutes' interval; the medium went into trance and another tango was asked for; the phantom reappeared like lightning, danced it through and vanished.

Another three minutes' interval, entranced medium, an Adagio of Beethoven's was played and the phantom appeared again and swayed to the rhythm of the music. Observing that the medium was growing depleted, I told 'Mina' to say good-bye; she reappeared, bowed to each of us, and vanished.

Close of the sitting at 10.45 p.m.

As this sitting had been such a success, I had fresh hopes of securing a photograph ere long, for which reason I placed camera and flashlight apparatus in position each time we met. However, the following sittings were all negative, but I could not say whether this was due to dread of the flashlight, or to some other reason. Sometimes after a long wait I would clear away the camera, etc., and continue the sitting without these, but even then the results were negligible. The cause could only lie either with the medium or one of the sitters; they may have wearied of the frequent blank sittings; and so I gave up these special séances.

In course of time the character of the ordinary gatherings altered in that—at first only occasionally, but then more and more often—some of the sitters were entranced as well as the medium, and—as a rule—simultaneously with Willy. In his normal state the medium used no sort of suggestion, and could neither influence nor hypnotise any other person, but as soon as he himself was in trance he would turn in his chair in the direction of one or other of the sitters, blow gently towards them, and this seemed to be enough to put them straight into the trance condition, which lasted until the medium again blew upon them.

It was very much the same thing with the younger boy, Rudi. If he joined the circle he seemed immediately to come under his elder brother's influence and acted as his assistant. But if only Rudi was at work, this rather delicate and undernourished lad of twelve, (the family had suffered during the war years) as soon as he was entranced was able to draw upon the others just in the same way as Willy. In fact, the power he took from other entranced sitters was more evident than in the case of the older boy; by himself, Rudi could produce only feeble and unimportant phenomena, but, in conjunction with other sitters, the manifestations were not much behind those produced by Willy.

As far as could be observed the assistance given in this way was passive in character. The entranced sitters would sit quietly with closed eyes, sunk in their chairs; all they did apparently was to give power to assist the production of the substance of the manifestations. Nevertheless, there were occasions when they did seem to be mentally active and actually to bring an influence to bear upon the course of the sitting, as proved by the following most interesting occurrence.

There lived in Braunau a certain couple called A——, who often came to the sittings. Near the end of 1920 the husband died, and it was some months before his wife turned up again at some of our meetings. She refused to attend regularly, declaring that she felt uncomfortable after the sittings and was afraid they were bad for her health. And then one evening, when present, she went straight off into a trance and from then onwards was always drawn upon by the medium, who used to send her off and then later bring her back.

It was the night of May 23rd, 1921. Willy, his brother Rudi, and Frau A., were all three in deep trance. Presently a round globe of luminous mist, the size of a man's head, floated towards the lamp, displaying clearly recognisable human features. Where I was sitting, four to six feet away from the lamp, at the very first glance I confidently identified the face as that of the late Herr A., whom I had known very well when he was alive; and as though to confirm this and explain his appearance, through the medium

came the words, "I should not have come like this, had it not been for the longing thoughts of my wife." The head was fully formed and perfectly visible down to the chin, fading off from there and showing no neck. It remained below the lamp for some time, not looking at anyone; the sitters were so fascinated that they automatically stopped singing while they watched. This led to an unexpected movement of the pallid lips of the phantom, there was a faint whispering sound and we definitely heard the word, "Sing," whereupon we at once struck up one of Herr A.'s favourite airs. The next thing we saw was that below the head there was a fully formed man's hand, which beat in time with the rhythm of the song.

When the song finished it was the hand that disappeared first, then the head became misty, became a mere patch of light, and finally disappeared. That all of this occurred exactly as here related was testified to in a written document sent to Baron von Schrenck-Notzing by a local medical man, Dr. Reh, who was present.

The whole thing had been so extraordinary that I dared not trust the evidence of my own senses until the rest of the onlookers had related to me their observations, which entirely corresponded with mine. Then I considered the possibility of mass-hypnotism. However, on June 2nd, in the presence of both Schrenck-Notzing and my friend Dr. med. E. B., both of whom were controlling the medium, exactly the same thing was repeated and was seen by these two researchers; after this I could no longer entertain the idea of hypnotic suggestion. Dr. Schrenck-Notzing gave his signature to what he had witnessed, confirming it as an absolutely real occurrence.

What these two sittings did prove was the powerful effect of intense concentration; not in this case on the part of the waking sitters, but principally of the entranced wife, Frau A. None of the other sitters, however the medium urged it, were ever able to come anywhere near such intensive concentration of thought, lacking the natural incentive that moved Frau A., and which helped the medium to produce such an outstanding result.

Only twice in the course of two and a half years of experimenting did I obtain anything like this, but nevertheless, average and even negative sittings often brought new and interesting experiences, though now and then we were not able to take full advantage of them. It often happens that certain observations look as though they contradicted others, and it is not until they occur again in other connections that they become understandable.

.

CAPT. KOGELNIK'S CONCLUSIONS

From out of the many sittings and observations made with Willy Schneider, the following conclusions may be stated with a fair amount of reasonable certainty:—

1. The success of a sitting is almost entirely independent of conscious willing on the part of the medium who can scarcely influence it at all. We had, for instance, a number of sittings when our medium did not feel a bit in the mood for them, and where nevertheless we had excellent results. On the other hand, there were occasions when the medium was anxious to have a good sitting; even when in trance you could see that he was trying as hard as he could and making great efforts to produce something, and yet we got nothing at all.

2. The most important factor for making sure of a good sitting is a wise choice of sitters. There are people who by their mere presence prohibit any and every manifestation; it is as though they paralysed the medium's power. Others, on the contrary, help his powers on, sometimes to such an extent that it is only when they are there that the medium's full productivity becomes apparent. And the better the medium the more is he able to benefit by the presence of this type of sitter.

3. The productivity of all mediums is very variable; nor is it as yet governable by any fixed laws. Even during one and the same sitting there may be considerable variability. This is not always easy to detect, for some of the mediums incline to make up for any lack of power by artificially helping things on, for which reason continuous and strict control is essential, and careful and accurate observation. At the same time, this watchfulness, though incessant, must never become intrusive, or it may disturb the medium and literally prevent the production of phenomena.

4. Phenomena undoubtedly develop more easily in absolute darkness, though this does not mean to say that certain manifestations cannot take place in normal light. Red light, or very dim white light is not harmful; but further experiments are necessary before it can be proved how much light may safely be used and which light is least deleterious. The cold

light from luminous paints does not seem to interfere in any way, and suffices to permit of accurate observation.

5. The possibility of systematically carrying out experiments according to a definite programme is limited by the fact that every medium is affected by undefinable influences, and until we know considerably more about these the best plan is to take what comes along. It is, of course, possible to work systematically towards a certain object and slowly to develop your medium along these lines. It remains none the less an open question as to whether the direction chosen may be best and wisest along which to make a successful entry into a realm about which we know so extremely little.

6. Flashlight photography—at any rate with the medium Willy Schneider—was only of use in the initial stages of his development. I had some slight success in obtaining pictures of shapeless patches of emanations given off by him, but later on, when figures of definite outline were formed, I was never once able to get a picture of them, all my efforts to do so being largely or altogether failures. Undeniably a successful photograph constitutes an objective proof, but I question whether such a proof is worth the expenditure of so much time and so many sittings, and whether more would not be gained in the interest of the science by finding other ways by which we might possibly arrive at more valuable conclusions.

7. The more the leader of a circle succeeds in establishing a psychological rapport between himself and the medium, the better will be the results obtained. In his normal waking state a medium's confidence may be gained by the observance of outward conventions—but when he is in trance these things do not affect him in the least and his reactions are primarily emotional.

The path of research in mediumship is a difficult one, more so perhaps than is the case in any other branch of scientific investigation. It demands of its pioneers—amongst the greatest of those known to me I place Baron von Schrenck-Notzing—indomitable patience and perseverance, an entire absence of prejudice, and a great mental elasticity. We are yet but strangers in this realm of science which has so few points of agreement with any of its other branches. Indeed so little hitherto has this particular branch been investigated that up

to date there are still scientists amongst us who deny its very existence.

But step by step man forges ahead in scientific penetration. At each advance he halts, sets up theories and builds altars to them. But always there are the brave pioneers who still push on; the final step has not been taken; for ever and again further vistas are unfolded and we are urged to fresh endeavours.

Therefore in this subject the investigator cannot afford to be a scientific dogmatist. Moreover, he must maintain the human approach for he is experimenting with human beings, and at that, human beings in a heightened state of sensitivity.

PERSONALITY SURVIVES DEATH

By Lady Barrett. (Longmans, 7s. 6d.)

Lady Barrett presents in this book some of the evidence she has received from her husband, Sir William Barrett. This evidence has convinced Lady Barrett, herself possessed of a keen, scientific mind, of the survival of Sir William's personality. The communicator, over a period of several years, has given evidence not only of his survival but also of his continued interest in the affairs of the world he has left behind.

Interspersed with evidential messages are communications on many subjects such as the etheric body, prayer, blood ties, proof of identity, etc., etc., and the communicator stresses the point that those who do not use their minds here are at a great disadvantage when they enter upon the next stage of existence.

We can recommend this book to all whether they are convinced of survival or not.

S.O.C.

PSYCHOMETRY

By Herbert Bland. (Rider & Co., 3s. 6d.)

Psychometry is a gift that never fails to interest us, and this volume, which deals with theory and practice, is a welcome addition to the older works on the subject. The author prefers the term "memory" to "vibration" and considers that all memories associated with an object can be recovered by the expert. He believes that a wide knowledge of such subjects as geography, history, colour, zoology, etc., is an aid to good descriptions. The book will be found helpful to the student and to the practising psychometrist.

S.O.C.

PHYSICAL PHENOMENA

BY REV. R. W. MAITLAND

*A Lecture delivered at the British College of Psychic Science
on November 3rd, 1937*

I suppose there are many who have had similar experiences to what I have had in the quest for psychic adventure ; but if I am to speak of physical phenomena, then it is to my own experience that I must go. I must "boast myself a little," as St. Paul said when he had to talk about similar experiences of his own.

In the fifteen years since I began my quest—a comparatively short time—I have accumulated sufficient evidence to convince me of the reality of every form of psychic phenomena which I have witnessed : materialisation, apports, telekinesis, psychic photography, direct voice and so on.

I want to concentrate upon one particular Medium, for the purpose of illustrating the phenomena ; and through him I have certainly witnessed very wonderful things. I refer to Guy L'Estrange of Yarmouth, who, if he had been blessed with more robust health, would probably be doing a great work at the present time, when Mediums for physical phenomena are so sorely needed and so hard to find.

Unfortunately, his powers, so promising at one time, have now completely petered out, so far as physical phenomena are concerned. Of his genuineness there could be no doubt. The fact of his powers having gone, and his honesty in saying so, gives evidence of that ; and no one witnessing him coming out of a trance after a séance in a state of complete exhaustion—often with an attack of nausea, apparently caused by a strain on the solar plexus, from which, in his case, all the ectoplasm seemed to be drawn—no one who saw this could for one moment suppose that the Medium was otherwise than genuine in the phenomena which he produced.

The sittings, as far as I was concerned, were all held in Norwich, at the houses of various friends. They were held in the dark. That, no doubt, is a serious disability when witnessing physical phenomena ; but I could not help noticing

that evidence of the genuineness of what we saw was brought to us again and again when we never sought it; evidence which was quite independent of any safeguards which might have been introduced.

Illuminated cardboard slates were used, but the materialised forms which appeared had a slight luminosity of their own which enabled them to be seen.

The Medium was invariably tied in a chair, at his own request and for his own protection, as he feared the possibility of coming out of the cabinet when in deep trance and falling against something. Sometimes his hands were tied by a thread passed through a sheet of cardboard.

Under these conditions, various phenomena would take place sometimes. Immediately after the lights were out, his coat, which had previously been sewn up, would be thrown into the middle of the room—and the threads afterwards found intact. Cold currents of air would indicate the formation of ectoplasm, and presently hands large and small—for they always varied in size—would appear against the luminous slates. Hands again, generally those of a child, would be felt touching our own, no doubt for the purpose of evidence, and a Voice through the ever-moving trumpet would invite everyone to join in singing, to increase the vibrations.

It was at this stage as a rule that what I can best describe as the comic interlude took place. This comic element is often to be found in psychic phenomena and direct voice sittings, the work sometimes of an Irishman, or in this case a Scotchman speaking through the trumpet, and which causes some sitters to recoil from such a demonstration. I remember a significant incident in my own case. The very first time I sat with L'Estrange, I objected mentally, but only *mentally*, very strongly indeed to such a demonstration, and said somewhat angrily within myself: "If you have nothing better than that to bring us from the Other Side, you had better keep away." Immediately I had this thought the trumpet dropped to the ground, and a surly voice from behind the curtain and apparently issuing from the Medium's mouth exclaimed: "I am not cooming out no more."

After a time, materialisations would begin to show themselves, generally preceded by an Arab, who went by the name

of John. He seldom showed more than his face and shoulders between the slates which he held. His size varied on different occasions. On one occasion, when the power was particularly good, I got him to place his face within a few inches of mine, and stretching out my legs, found there was no body to the materialised form. Sometimes two figures would materialise at the same time. On one occasion, one of the figures showed a close-fitting white silk tunic buttoned up to the neck with small silk buttons. Another time a figure came, calling itself Sir W. Crookes—or rather, with emphasis, "*William Crookes, not Sir William Crookes.*" The face had a short and somewhat pointed beard, and as William Hope had showed me only a few days before a photograph of Sir William Crookes with a long and square-cut beard, I was unable to recognise the features, though it persistently came before me again and again. However, on visiting the British College some days afterwards, I at once recognised the figure I had seen in the well-known portrait of Sir William Crookes in later life with a somewhat pointed beard.

On that occasion, Sir William took the Medium out of the cabinet and proceeded round the circle with the Medium beside him, illuminated by the slate which the materialised form held in its hand. As the Medium was in dark clothes and did not possess the same luminosity as the materialised figure, he was more difficult to see, in spite of the luminous slate, which to a certain extent lit up his face and shoulders. The Medium appeared to be in a deep trance. The figures walked—or rather glided—round the circle; whilst the materialised figure frequently struck its own chest and then that of the Medium, to show how substantial they both were.

On one occasion, I remember, we were asked what phenomena we wanted that particular evening. I requested that the Medium might be taken out of his ropes and levitated so that we could see him with the lights switched on. Someone else asked for apports. We were told that both requests would be granted, and further, that as it was just about Easter time, the apports would take the form of eggs. In a few moments eggs were being pressed into the hands of each one of us. Shortly afterwards we were told that the Medium was being taken out of his ropes. In a few moments, someone felt his

boots passing over their heads, and a low conversation was heard by the mantelpiece at the back of the sitters with regard to the placing of the Medium, apparently between two unseen operators—though whether proceeding from the Medium's mouth I do not know. Then a voice told us to turn up the light—and there was the Medium lying on the mantelshelf, amidst a number of ornaments, apparently rigid, and unconscious with his feet still tied. The lights were turned out once more, and in a few minutes the sitting was over, and the Medium was found in his chair, bound as before.

One more incident with regard to L'Estrange. It occurred towards the end of a sitting. An animal of some sort was materialised and gave a series of rather squeaky sounds which might have been taken for the yapping of a small dog. I put down my hand as the animal was near me and felt a small creature, but apparently without hair on its back. It went across to the other side of the circle, where those who felt it pronounced it to be a small dog with a long silky coat. It then came across again to our side, still yapping, when a woman next to me put out her foot, as she afterwards told me, and at once she exclaimed, "It has bitten me." Though at the time this remark was received with amusement, it was afterwards found to be true, as the bruised skin of the ankle, surrounded by a slight swelling, proved.

But the most interesting part of the incident was yet to come. The owner of the house in which the séance took place possessed a small Pekinese. Before the sitting commenced, the small dog was handed over to some neighbours, to have it out of the way. The people in that house were sitting quietly reading with the dog under one of the chairs, when (about the time that the other dog materialized and bit the woman's leg) the real dog came from under the chair in what was described as a crouching position and snapped at the arm of a person on the other side of the fireplace.

It is a well-attested fact that a Medium, if not restrained in some way, will come out of the cabinet and unconsciously follow the actions of the materialized form. Possibly, therefore, that dog in the séance was materialized from the real dog, which followed its movements to the extent of snapping when the materialized animal bit the woman's leg.

Well, to pause there for the moment and ask ourselves what does it all mean? That there was no trickery about it I am absolutely certain. One of the materialised forms was a female figure partly undraped, no doubt for purpose of evidence. When L'Estrange visited the British College, as he did several times, the phenomena were immeasurably inferior to what we had been accustomed to in Norwich; but even so, a certain amount were obtained, and a photograph was taken showing the trumpet rising in the air. But what did it all mean? That was a question one found oneself asking again and again on witnessing these amazing miracles of modern times. What was behind it all? Of course there are said to be the usual band of helpers, or what one might call Producers. Charles Kingsley was, I think, said to be one of them.

The phenomena partook very largely of evidence for the supernormal so framed that it would be proof against fraud. Our precautions no doubt would horrify a psychic investigator, yet good evidence came through unsought. The hands, for instance, which appeared against the slates were always of different sizes. The materialized faces varied in size at different sésances; or a face would appear at the same sitting, first small, then larger. I have already spoken about the female figure which demonstrated from time to time. On one occasion a form came and sat on my knee: it was naked as I felt it, hot and perspiring as my hand passed up its spine; but there appeared to be no head. It grew heavier and heavier, until at length as I was about to shift my leg, it vanished.

I have come to the conclusion that, for a great deal of the phenomena which one witnessed on these occasions, one was not compelled to go further in seeking a cause than the Medium's own power, directed and controlled by his own subconscious mind. It was spectacular, it was dramatic, it was evidential, and at times it was certainly humorous; but, except on occasions, one did not seem to be in contact with any strong or vivid personality.

There were such occasions—certainly when Sir William Crookes, for instance, appeared at one of the sittings, one could not help being impressed with the earnestness with which he repudiated the title of *Sir William*, preferring plain William Crookes.

Another occasion, and perhaps more striking still, was when a voice tried to speak through the trumpet, then at some distance from the cabinet. One's attention was arrested by the immense effort made by the voice to get through. It was only after some time that it succeeded in proclaiming itself to be the voice of Charles Bradlaugh and told us that his work now lay in helping those on the lower planes of that world beyond. One will never forget the deep emotion of that voice as it told us that no language of ours could paint the horrors which he himself had witnessed on the other side.

Still, I cannot help thinking that a great deal that came to me in the way of physical phenomena in the séance room did not come from beyond it. And after all, there is very good reason for this. It has always seemed to me, and I daresay to some of you, to be very curious how closely the Mediums will identify themselves with the phenomena they produce—how disappointed they are at a poor sitting, how elated when results are good. After all, they are only the Mediums, the telephone, as it were, which if it is not working properly, is certainly not the fault of the telephone user. But in many cases their extreme sensitiveness does seem to make them hold themselves responsible, and the anxious condition of mind, as I understand it, percolates into the subconscious, and the consequence is that, if no stimulus comes from the Other Side, then their own supernormal faculties will take possession and produce results.

I suppose any physical Medium can do this; for after all, they too are spirits, incarnate no doubt, but still spirits for all that. I cannot help thinking that many of the so-called exposures and much also of that which is sometimes attributed to impersonation, is really due to that intense urge to produce something at all costs.

It seems to me that we have an excellent example or series of examples of this in the last two numbers of our magazine, *PSYCHIC SCIENCE*, in those articles by Mr. Warrick upon Psychic Photography. There he lists these psychic 'extras' under three headings, A. B. and C. The A. division is devoted exclusively to those photographs where the 'extra' is obviously a reproduction of some picture or object which the medium has possibly seen, and yet the photographs are taken under test conditions. They were no fakes. He gives us several examples

of this. Such an explanation would explain so much in the many mysteries of psychic photography and in a good deal else besides ; the screening marks so often found and so often taken as an evidence of guilt ; the same face or figure repeated over and over again in different photographs. Is this not also a possible explanation of the coming of the fairies which so interested Sir Arthur Conan Doyle ? Let us remember that these minute little creatures were unknown to our Fairy Folk Lore until Shakespeare made them into what every imaginative child conceives them to be now. May not this explanation also cover the appearances of people still on this side as a photographic 'extra' ?

I think a frank admission by physical mediums that some at least of the phenomena which came through them might also come from them would help to clear the air of many of those suspicions which gather round all forms of physical mediumship. Mr. Soal, a member of the College, writes as follows of psychic photography : " There is perhaps no phase of mediumship to which Spiritualists cling more tenaciously than the alleged appearances on photographic plates of the faces of deceased persons, and we may add that for no class of phenomena is the evidence more contemptible." Well, I hope Mr. Soal, who no doubt is perfectly sincere in his criticism, has read those articles by Mr. Warrick, an expert, I believe, in all forms of photography.

But to come back to myself as I must. Though I am no photographic expert, yet I cannot forget certain occasions with Hope when sitting by chance, not surrounded with all manner of tests and precautions against fraud, but just among friends possessed of a certain amount of psychic power, through whom much the same results could be obtained in the presence of Hope, but only when he was present, as he himself could demonstrate. For us there could be no thought of substitution or trickery there.

I can sum up all that I have described to-night and a great deal else which I might have described, simply by saying there is such a thing as Physical Phenomena, or in more dramatic form in the words of Professor Richet : " These things are impossible but they are true." But the all important question is, what do they teach us ? In one of his books Mr. Bradley has spoken

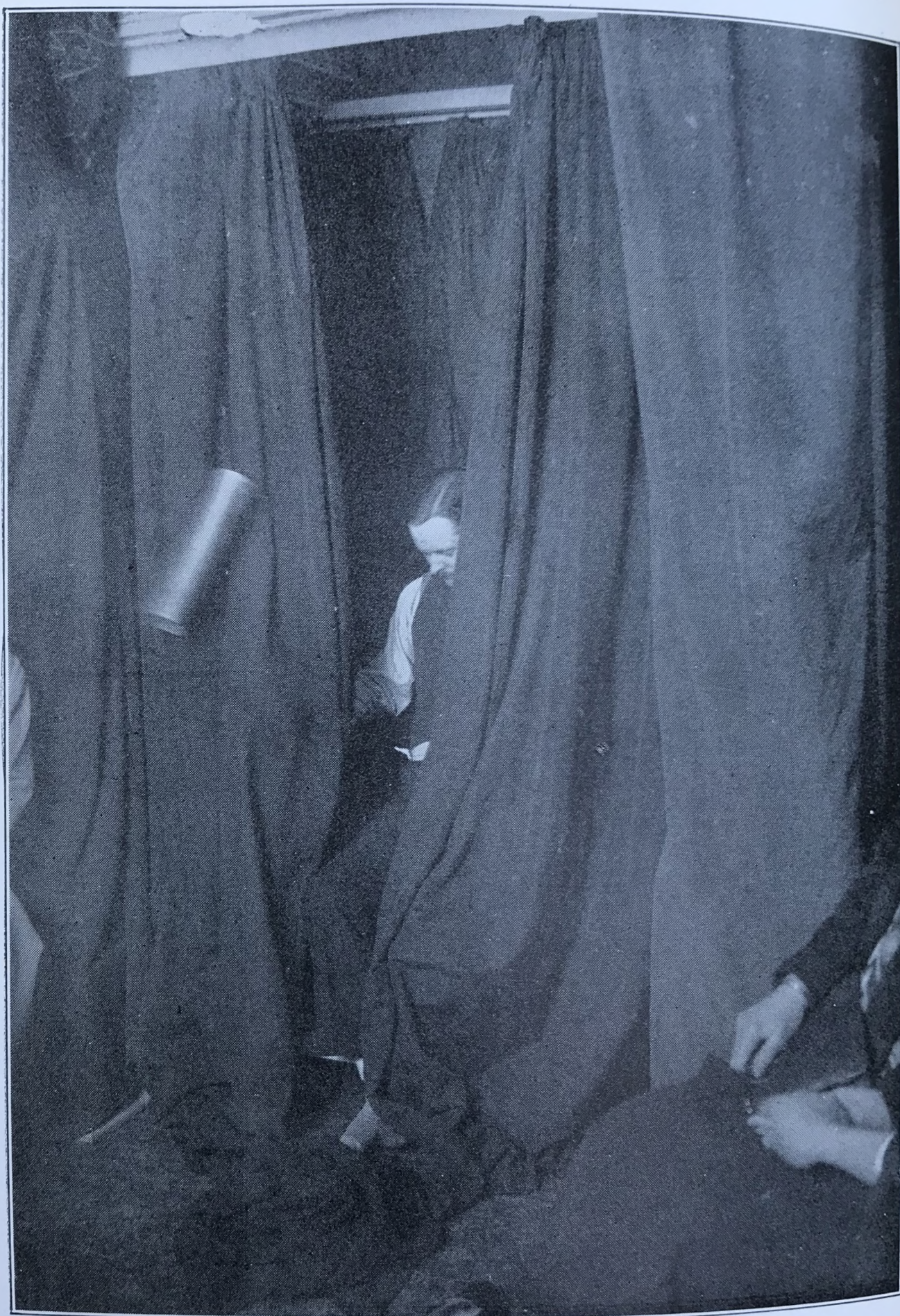
somewhat disparagingly of Psychic Parlour Tricks. But it is just these psychic parlour tricks which are opening out to us a new world, a transcendental world in which every law of physics can be broken, and new powers, new energies revealed which will in time revolutionize man's conception of himself and the world in which he lives.

Let us make no mistake about this new power. It is psychic power not spiritual power of which I am speaking this evening, and here of course I use spirit in the sense in which St. Paul uses it. It is just psychic power, the power which we all possess, but which the majority of us are quite unable to use because we are so completely sheathed in these material bodies of ours. But then one day when these material coverings of ours get worn out, then we shall free ourselves from them, and then I take it we shall be functioning, in our psychic bodies, using our psychic powers, just as now in our physical bodies the majority of us are limited to our physical powers.

Some may object that the study of psychic phenomena of the physical kind in itself does not take us very far; but it takes us far enough for the great need of the world to-day, to break down that materialism which so fetters the mind of men in these present times. After all it is a sound principle to put first things first, and to begin to explore now those strange powers which lie in ourselves and which some of us can demonstrate, in this way we are preparing a firm foundation upon which to build greater things.

The contact of our own incarnate minds with those who have now thrown aside the physical body, this is wonderful indeed, not only wonderful but beautiful when they are the minds of our loved ones; but it is further back even than that we must go if we are to lay our foundations well and truly. It is to physical phenomena at its simplest, crudest if you like, quite irrespective of what the directive power behind these phenomena may be. It does not matter for our purpose whether it be the subconscious mind of the medium or some entity from the other side, we must begin with something obvious to all and yet unexplainable by any physical laws.

Our critics may talk of telepathy, or trickery even of various kinds as an explanation of mental phenomena, but it is very difficult to explain away say a vase, which sails through a



MEDIUMSHIP OF MR. G. L'ESTRANGE SHOWING LEVITATION
OF TRUMPET (Dec. 1928)

(Photograph taken at B.C.P.S. by Major C. H. Mowbray)

brightly lit room, self-propelled, as was often seen in the case of Home and with many other mediums since then. This gives them something which strikes the imagination at once. It arrests the attention and demands an explanation. It seems to me that it is through means like that, psychic phenomena of a physical kind, that we shall be best able to contact orthodox science.

To go back to L'Estrange for a moment: there is in the College a photograph of him in trance with the trumpet floating in the air. (See illustration.) It is the only contribution which he has been able to make in a scientific way, the only witness of those strange powers he possessed, that at least is something; one instance only it may be, but still with many other instances of a similar kind being continually added. Thus in time we get our foundations upon which we can build a structure which will rise to Heaven.

Maeterlinck in a fine passage in one of his books defines very well what the work of such an institution as ours should be. He is speaking of those whom he calls metapsychics, whom we might call perhaps Psychic Investigators, and what he says is this: "In the heart of a science which by the nature of its investigations has almost inevitably become materialistic, they have patiently conquered a little island on which they give asylum to phenomena which the laws, or rather the habits of matter, as we believe ourselves to know them, are not sufficient to explain. We must admit that this island thus won by our occultists who are now answering to the name of metapsychists, is as yet in considerable disorder. One sees upon it all the confusion of a recent and provisional settlement. Thither day by day its conquerors bear their discoveries, great and small, unloading them and heaping them upon the beach. There the doubtful will be found beside the indisputable, the excellent by the worthless, while the beginning is confounded with the end.

It would seem to be time to deduce from the abundance and confusion of material a few general laws, which would introduce a little order into their midst——

And this, I take it, is the chief work of the College and of kindred societies and institutions. There are many difficulties in the way, I know, but the greatest of all is the lack of material

upon which to work. Mrs. Beeton in her cookery book commences an excellent recipe for jugged hare with the words "First catch your hare." It is just the same with the physical phenomena with which we are dealing now: first catch your medium. How we to-day envy our predecessors of 50 years ago with the great mediums of their time; but for all that a belief in these things is spreading steadily and surely, or rather I should say a willingness to believe, and I make this prophecy, that the time will come when all forms of psychic phenomena which we spiritualists accept to-day, will be accepted by all reasonable minds, and then with man's vast supernormal powers so thoroughly established, it will surely not be difficult to believe also that man can survive that shock which we call death, and can even now explore that world beyond, which ranges sphere above sphere until it leads us into the presence of God Himself.

(A report, on some séances given at the College by Guy L'Estrange, can be found in PSYCHIC SCIENCE, Vol. IX. No. 3. Oct., 1930.)—ED.

Mrs. Hankey, our late valued Secretary, in acknowledgment of the expression of esteem offered her by many members who contributed to a gift, writes as follows:

Dear Mrs. McKenzie,

Will you please convey to the members of the College my best thanks for the most generous expression of their good-will which you were kind enough to forward to me.

I shall always be grateful for the time I was able to spend at the College, both in the early years under the direction of you and Mr. McKenzie, and since I returned in 1930. The subject of Psychic Science is one so vital to human happiness and development that I have had the satisfaction of feeling that the work was worth doing for its own sake, but in addition I know I have benefited in every way from the contacts made at the College with people both living, and "dead."

You know how truly grieved I was to relinquish the work but it is wonderful to carry away such a handsome practical remembrance from the members, and I do thank everyone with all my heart.

I send all good wishes for the prosperity of the College and the progress of the work it seeks to achieve.

Yours sincerely,

MURIEL HANKEY.

THE PSYCHIC PAINTINGS OF MISS M. WILLIS

BY W. HARRISON

In continuation of the article on the above subject which appeared in the Journal of January, 1937, the following notes of more recent developments will be of interest.

In April last, Miss Willis commenced painting on glass, china and wood. Hitherto practically all the paintings executed had been on a very large scale, but now the medium commenced to do some work of an entirely different character, in which a number of extremely tiny figures appeared, from $\frac{1}{8}$ th to $\frac{1}{4}$ th of an inch in length ; so small indeed that it would be impossible for any human being to execute these, involving minute detail, at all. How these tiny figures are executed is indeed a mystery, and only psychic agency can explain this apparently impossible result. They were not executed with a brush, but with a small pointed stick and the pigment does not lie flat on the surface but is raised and moulded as in *gesso* work.

This development is very curious in view of the fact that some criticism had been directed against this medium's work on account of the very large and unwieldy size of the paintings, and would seem to indicate an intention on the part of the controls to show that they are able to produce work on an infinitely small scale with equal facility.

Later manifestations of this mediumship are even more astonishing. One day the medium started work, under control, on a small circular glass mirror, about 5 inches in diameter, using white paint, which she spread as a ground over the glass. She wondered if the paint was not being spread too thinly when she suddenly observed that as her fingers touched the surface, faces formed under them, each face coming, in general, with a single impression of the finger instead of being painted in the usual manner. There are some 50 heads on this small glass, some being very clear and well-defined and having all the appearance of a photographic impression, but most of them are faint impressions and require patience and tilting of the glass at different angles to see them properly.

The mode of production of these portrait heads is as great a mystery as is that of spirit photographs.

Since then, the medium has done some remarkable and beautiful work on large glass covers or shades. These she has painted on the inside, the work being done in the reverse direction to normal, so that the picture is visible through the glass from the exterior as if the painting had been done on the outside. Some of these glass covers are tall, requiring the insertion of the hand and arm up to the elbow, and yet the work is extremely delicate and intricate and the blending of colours very beautiful. The paintings on these glass covers also contain innumerable heads, many very small, having the same photographic appearance, and others on a larger scale.

The very remarkable and unique character of these recent productions should attract wide interest and completely puzzle the sceptical members of psychic research societies who have hitherto attributed all supernormal paintings to the activities of the subconscious mind.

(Half a dozen examples of the work of Miss Willis on these glass shades are to be seen at the College, through the courtesy of the medium and Mr. Harrison. They certainly have a wonderfully realistic effect of figures and faces and scenes when viewed from the outside, and it is difficult, unless one experimented practically, to know whether this can be accomplished by natural means. Miss Willis has never allowed Mr. Harrison to see her at work on these shades, though he has seen one partly done, and completed on his next visit.

Now, however, to his disappointment, as he has given much time to the examination of Miss Willis's mediumship, and sought to interest others in it, she has decided that she must make other contacts which may in her estimation lead to new developments. Mr. Harrison would like to hear the views of members who have examined the glass shades at the College.)

ED.

THE ETHERIC BODY AND HOW IT FUNCTIONS

By MRS. HEWAT MCKENZIE

Mrs. Osborne Leonard, the world-famous trance medium, has placed many individuals and many groups under the deepest indebtedness by reason of the evidences of psychic power, and above all the evidence for survival, which has flowed through her gift without let or hindrance for a score of years. Directly and indirectly this medium must have influenced thousands of lives, touching many to finer issues and provoking all to thought upon the important questions relating to man's wider possibilities.

In 1931 she gave us from her pen the story of her mediumship, *My Life in Two Worlds*, and has now presented us with another volume, *The Last Crossing* (Cassell and Co., Ltd., 5/-). The first was a book for all, the second is an intimate book, intimate to Mrs. Leonard herself and intimate in the appeal it will make to those who can profit by it. It is simply and charmingly written and reveals the complete sincerity of the writer in every page.

The book had its genesis in experiences which the author herself underwent, *Before Death*, *At the Moment of Death*, and *After Death* (to borrow the titles of Flammarion's trilogy), in the care of her husband who passed on in 1935 after a long and trying illness, and after twenty-seven years of loving companionship and loyal assistance in her specialized work. It is because Mrs. Leonard feels that experience was her own great teacher during that period that she has the courage to pass this on to others; only for such a reason does she bare her heart. It could not have been easy. In her own words, "If some of us find a way of alleviating (the sorrows associated with death) for ourselves, shall we not pass on our knowledge to others?"

In her first book she told us that on occasions, without premeditation, she found herself "out of the body" and able to sense beyond the three-dimensional range. The main theme of the present book is her increasing awareness of the use of the etheric body for this purpose, stimulated now by the thought of being able to reach a loved one on the other side. She affirms that the experience of using this "second" body is a real one, that its use may be cultivated by practice and that from such experiences, small or great, we may gain knowledge and health and power in the present life and prepare ourselves for the time when it will be the functioning body for the spirit in another world.

While her husband lay very ill, though she did not think death was imminent, she describes how, one evening, she went for a

breath of air on the sea-front, carrying rather a heavy heart. As she walked along, she became aware of someone near her and heard her husband's voice saying, "Don't worry, little woman, don't worry." Knowing that he was never asleep at that time, when the nurse was ministering to him, and could not be out of his body when conscious (although this is not unknown), she hurried home and found that he had fallen into a deep sleep. When he awoke he remarked that he had been on the sea-front but did not remember that he had spoken to her. This incident revealed to her that he would not be long with her and from that moment she determined to assist him to pass out with as much ease as possible. She is convinced that much help might be afforded to the dying if there is one in attendance who realises that a separation of two bodies is taking place and that death is the climax of this separation.

Relying on her intuitive powers, for it must be remembered that Mrs. Leonard's psychic powers operate chiefly in the trance state, she was guided as to how to feed him with water and fruit juices, for moisture is the sustenance of the etheric body. The patient began to receive by dream a vision of the place being prepared for him and the friends awaiting him, and finally it was revealed to him that he must make the journey alone, he who thought he must always be near to help his partner. At the end he slipped out of his bodily sheath with the greatest ease.

In reading her instructions to all who have to nurse the dying as to the help which may be given, help which few clergymen, doctors, or nurses are trained to give in this country, I am reminded that Alexandra David-Neel tells us that, in Tibet, certain priests are trained to minister to the dying in this very way, both before and after death, so that the soul may pass out easily and does not cling to earth conditions which might harass itself or the living. We have still great gaps in our knowledge on these matters but psychic study has made us aware of some of these and how to fill them. I have myself been present at a deathbed when peace and relief was given to the passing soul by a magnetic healer by means of such passes over the body as Mrs. Leonard was guided to make. Though I saw nothing I had a sense, at the moment my friend passed, of a sudden wind and the old symbol of the "Chariot of the Lord and the horsemen thereof," not unfitting to the passing of a brave man. Later in the book Mrs. Leonard describes the passing of a relative when she was privileged to see the withdrawal of the soul lit up by a wonderful radiance, and the attendant other-side helpers. These are not isolated cases, they are common in psychic annals, they accompany all passings, but it is those who possess the knowledge that such things can be who are privileged to observe them, for their delicacy needs the "seeing eye."

I am struck by the similarity of the advice given for such a moment with that which should be given to all who have the handling and investigation of physical mediums, when in effect a process of withdrawal of the whole (though not severed), or part of the etheric body must be attained before phenomena can take place.

1. The need of water: many mediums require large quantities before and after a séance.
2. Mediums need little food for hours before a séance, in fact they find they cannot take it without nausea.
3. Noise and disturbance of any kind disturbs both the dying and also a medium prepared for his work, for both are in a highly sensitive state even when they appear unconscious.
4. One should not talk of irrelevant matters or about the patient's illness in the room, but it is helpful to think *towards* him and to speak quietly and purposefully of his coming release and give him strength for the new life.

I have seen many mediums hindered by trivial conversation among sitters when the group should have been under direction to think *towards* him and encourage the expected phenomena with cheering words.

5. The need for a short period of quietness when death has taken place, the restraint of discussion and grief, and the uttering of a few words to speed the soul onwards. So likewise after a séance does the medium need a period of "gathered" quietness to enable the etheric to return completely to his body.

Mr. Leonard's knowledge of the fact of survival stood him in good stead, for the very day after his death he made himself known and again in the car on the way to the funeral and again during the service at the Crematorium, all perfectly natural if it be as he said in one message, "Never mind about the old body, I don't want the thing, but I've so much to tell you."

Then began a deliberate attempt on the part of Mrs. Leonard to find out whether she could reach him and see the conditions of his new life for herself. He might manifest to her but could she go to him? Truly a great adventure. Here again she evinces the utmost courage in describing her experiences. She realises the gravity, and even for some the danger, of a deliberate attempt to go "out of the body," and insists on this only being attempted for a very sincere purpose, with the use of prayer for protection and help and accompanied by self-discipline and some understanding of the psychic body. This book is indeed an advice to experienced students. The loosening of the etheric may and does often occur spontaneously and without harm, but if sought for deliberately, then watchful care of mental and emotional processes must be exercised.

Firstly she found that he could return to her. She would wake from a dream and be fully conscious of her surroundings but feel herself in a cataleptic condition, half in and half out of the body, and in this condition she saw him and heard him speak and was even aware of the impact of a physical body upon her own. For the etheric body of the emancipated soul has a density of its own and when there is even a slight extrusion of the etheric body of the living, this impact can be registered upon the physical consciousness as if it was the touch of a veritable physical body. I have had many such experiences myself, as real to my waking senses as any physical experience, and have also had the confidence of various friends to whom this has happened, but few have the courage or ability to record them; Mrs. Leonard has both.

Secondly, there is a half-way house or state when an effort on both sides may result in a meeting. In this effort the subconsciousness of the living may dominate, and if it carries with it earthly worries or grief, these may oppress and distress the one who has passed and the meeting may be registered as a disappointment. Mrs. Leonard learned this through one trying experience and resolved that it should not happen again, that she would make no such attempts when in the midst of material difficulties. Help can be given from the other side on material affairs we know, and is often offered spontaneously, but it should not be sought for lightly.

Thirdly, there is the blissful experience of seeing the departed in their own place. This, for which Mrs. Leonard had longed and prepared over many months, happened unexpectedly one afternoon when she lay down, without premeditation, in a summer-house in the garden which both she and her husband loved, and dozed off. She counts this as the apex of her psychic and spiritual experience. She found herself in a beautiful spot, her husband by her side looking better than ever she had known him in life, and she listened with joy to the words he spoke. He was evidently aware that time was short. "Tell them when you go back," he said, "that this is a real life in a real world." We live, we remember, we love, we are happy, was the gist of his talk. Could one ask for more?

Mrs. Leonard is a spiritually minded woman and fitted to make contact of a satisfying nature with a spiritual plane. She retained a clear memory of the happening and retained also for a period a great sense of the happiness she had felt; its importance for us is that she had a clear idea as to how and why such experiences come, knowledge not always available to those who have recorded beatific visions.

Those who like this book, which has a wide range of valuable thought beyond what I have indicated, will buy it for themselves.

MRS. OSBORNE LEONARD'S CONTRIBUTION TO PSYCHIC LITERATURE

Students of psychic facts are personally indebted to many mediums for personal evidence of survival and the demonstration of psychic faculty, but the bulk of findings remain with the individual, except for occasional reports in the pages of psychic journals, and are soon forgotten. Sometimes a medium submits to a series of sittings with the same observer and a report or a book appears, but this is comparatively rare compared with the mass of sittings taken. I am referring here to mental mediumship.

Not every sitter is able or qualified to undertake continuous work or to report upon such and not all mediums are willing to submit to a lengthy test. Some lose confidence in themselves and after a few sittings will say there is nothing more to give. Personally I think that such a conclusion indicates either that the medium finds the sitter too exhausting and uncongenial to her psychic force or that she has a lack of confidence in her guides and will not persevere.

Mrs. Eileen Garrett was trained under Mr. Hewat McKenzie to persist in serial sittings and Miss Francis, a College medium, has given long series to particular sitters of which we have no published account unfortunately. Apart from long records made with the American medium, Mrs. Piper, by the American and the English Societies for Psychical Research and chiefly recorded in America, our own English medium Mrs. Osborne Leonard has given the greatest contribution in this way and it is worth the while of all serious students to scan the following list to realise how greatly our literature has been enriched by the continuous attention and care which she has given to her work.

I do not suppose the attached list of books and reports is complete and I shall be indebted to any reader who will call my attention to omissions. The Index of contents of the published Proceedings of the Society for Psychical Research has provided the list of reports dealing with Mrs. Leonard's work and discussion about these for which the Society has been responsible. Readers will see what a large contribution the S.P.R. has made to our knowledge of the Trance state.

BOOKS AND REPORTS ON LEONARD MEDIUMSHIP

"Spirit Intercourse." Its Theory and

Practice - - - - - J. Hewat McKenzie (1916)

(Mr. McKenzie was the first to use Mrs. Leonard for continuous sittings and though personal results are not recorded the chapters dealing with "other side" conditions are largely compiled from these sittings.)

"Raymond." (1918) - - - - - } SIR OLIVER LODGE
 "Raymond Revised." (1922) - - - - - }

"Claude's Book." (1918) - - - - - } MRS. KELWAY BAMBER
 "Claude's Second Book." (1919) - - - - - }

"The Earthen Vessel." (1921) - - - - - LADY GLENCONNER

"Grenadier Rolf." (1920) - - - - - MRS. LITTLE

"More things in Heaven and Earth." (1925) - - - - - } ROBERT BLATCHFORD

"Towards the Stars." (1924) - - - - - } H. DENNIS BRADLEY
 "The Wisdom of the Gods." (1925) - - - - - }

"Some New Evidences for Human Survival." (Book and Newspaper Tests) (1922) - - - - - }
 "Life Beyond Death." (1928) - - - - - }
 "The Mental Phenomena of Spiritualism." (1930) - - - - - } REV. C. DRAYTON THOMAS
 "Beyond Life's Sunset." (1932) - - - - - }
 "An Amazing Experiment." (1936) - - - - - }
 "In the Dawn Beyond Death (1937) - - - - - }

(Mr. Thomas is a College member and made his first contact with Mrs. Leonard through Mr. McKenzie and later continued part of his researches under the auspices of the S.P.R. His work has been fruitful.)

"Northcliffe's Return." (1925) - - - - - HANNEN SWAFFER

"The Bridge: A Case for Survival." (1927) - - - - - } NEA WALKER

"Through a Stranger's Hands." (1935) - - - - - }

"Case Studies Bearing upon Survival." (1929) - - - - - } DR. JOHN F. THOMAS
 "Beyond Normal Cognition." (1936) - - - - - } of Detroit

"Personality Survives Death." (1937) - - - - - LADY BARRETT

"My Life in Two Worlds." (1931) - - - - - } GLADYS OSBORNE LEONARD
 "The Last Crossing." (1937) - - - - - }

In "The Mind and its Place in Nature," by PROF. C. D. BROAD, of Cambridge, and in "Science and Personality" (1929), by DR. WM. BROWN, Mrs. Leonard's mediumship is discussed.

FROM S.P.R. PROCEEDINGS

- Vol. 30. Part 78, 1918-19. A Series of Sittings with Mrs. Osborne Leonard.
By MISS RADCLYFFE-HALL and (UNA) LADY TROUBRIDGE.
- Vol. 31. Part 81, 1920-21. Examination of Book-Tests obtained in sittings with Mrs. Leonard.
By MRS. HENRY SIDGWICK.
- Vol. 32. Part 82, 1921-22. A further report on Sittings with Mrs. Leonard.
By MRS. W. H. SALTER.
- Vol. 32. Part 84. The Modus Operandi in so-called Mediumistic Trance.
By (UNA) LADY TROUBRIDGE.
- Vol. 33. Part 87. 1923. On the element of chance in Book-Tests.
- Vol. 34. Part 92. 1924. Some further considerations of the Modus Operandi in Mediumistic Trance.
By (UNA) LADY TROUBRIDGE.
- Vol. 36. Part 99. 1926-28. A Report on some Recent Sittings with Mrs. Leonard.
By MRS. W. H. SALTER.
- Vol. 36. Part 103. More Thoughts on Trance Phenomena.
By REV. W. S. IRVING.
- Vol. 38. Part 103. 1928-29. The Modus Operandi of Trance Communication according to descriptions received through Mrs. Leonard.
By C. DRAYTON THOMAS.
- Vol. 39. Part 112. 1930-31. The Tony Burman Case.
By NEA WALKER.
- Vol. 39. Part 116. Some Incidents occurring at Sittings with Mrs. Leonard which may throw Light on their Modus Operandi.
By MRS. W. H. SALTER.
- Vol. 40. Part 121. 1931-32. Further inquiries into the element of chance in Book-Tests.
By THEODORE BESTERMAN.
- Vol. 40. Part 122. Evidential Extracts from Sittings with Mrs. Leonard.
By the REV. W. S. IRVING and THEODORE BESTERMAN.
- Vol. 41. Part 130. 1932-33. A Consideration of a Series of Proxy Sittings.
By C. DRAYTON THOMAS.
- Vol. 42. Part 134. 1934. Proxy Sittings with Mrs. Leonard.
By MRS. LYDIA ALLISON.
- Vol. 42. Part 136. The Quantitative Study of Trance Personalities, I.
- Vol. 43. Part 141. 1935. Ditto. Part II.
- Vol. 44. Part 149. 1935. Ditto. Part III. WHATELY CARINGTON.
- Vol. 43. Part 143. Notes and Comments on above.
J. C. MABY and HEReward CARRINGTON
- Vol. 43. Part 141. The Word Association Test with Mrs. Leonard.
By C. DRAYTON THOMAS.
- Vol. 43. Part 143. A Proxy Case extending over eleven Sittings with Mrs. Leonard.
By C. DRAYTON THOMAS.
- Vol. 44. Part 145. Preliminary Studies of the Recorded Leonard Material.
By KENNETH RICHMOND.
- Vol. 44. Part 150. Review of Whately Carington's articles.

NOTES BY THE WAY

COLLEGE DINNER. Will members and readers note in their new diaries that the College Dinner will be held at the Café Royal on Wednesday, May 11th. Tickets will be 15/- each for this Annual Reunion.

* * * *

MR. CHARLES GLOVER BOTHAM, whose photograph we present to our readers, needs no introduction to College Members nor to Spiritualistic Societies throughout Britain, for he is a welcome speaker and demonstrator upon their platforms.

Mr. Botham has known of his mediumistic power since his boyhood. When he decided to begin work in London he did so under the auspices of the College and has remained in friendly association ever since and is now one of its mediums and a leader of one of the Developing Circles.

He remembers with gratitude the friendship shown him by the late Mr. Vout Peters in his early work in the South.

In *Beyond Normal Cognition* by Dr. Thomas of Detroit, Mr. Botham is mentioned as one of the mediums who provided good evidence which is mentioned in this important record. Mr. Botham's gifts are many and not the least valued is his power of diagnosis and treatment. We value him as one of our staunch workers.

* * * *

Mr. F. W. Warrick, a frequent contributor to PSYCHIC SCIENCE, has been engaged for a long period on an exhaustive work on Psychic Photography. This will cover the ground of all available knowledge on the subject in a very complete way and will be illustrated by hundreds of photographs and sketches, many from Mr. Warrick's own experiments. It is hoped that this will appear in the Spring.

* * * *

Baron Palmstierna, the author of *Horizons of Immortality*, spoke during the Autumn to two gatherings of psychic students, at the S.P.R., and at the International Institute. At the latter, which was a small private gathering, he dealt with the possible and impossible influences of the subconscious mind in the finding of the Schumann Concerto.

Baron Palmstierna's diplomatic work in London has now terminated but we understand he will be a resident here, and further contacts may be possible with this new investigator.

* * * *

Dr. Rhine of Duke University, U.S.A., has published the matter already presented in his report on "Extra-Sensory Perception," in a book, *New Frontiers of the Mind*, which is reviewed in America



MR. C. GLOVER BOTHAM

by the Book-of-the-Month *Club News*, in the issue of September last. The *New York Times Magazine* for October also publishes a long illustrated article on the book, called "Searching out the Mind's Mysteries." A pack of twenty-five E.S.P. cards, for experiment, will be sent to each buyer of the book from the first publication. So the "Popular Front" on this subject is being created in new circles.

* * * *

A welcome letter reaches us from a Californian member, Mr. Howard Throckmorton, through whose contact with the Theosophical Centre at Pt. Loma, the College has been presented through the kindness of that Society with two fine volumes, *The Esoteric Tradition* by Dr. De Purucker, the Head of the T.S. The College library appreciates this gift and thanks the donors and Mr. Throckmorton.

* * * *

The Société Vaudoise d'Etudes Psychiques in Lausanne carries out a regular programme of lectures and studies. On a recent visit, Mrs. Kelley Hack spoke on her Experiences and interested this group.

M. le Dr. Ed. Bertholet is the Hon. President and visitors from other countries are welcomed.

* * * *

Capt. C. M. Mélas of Athens writes of the successful start of a Society in that city through the practical help given by Mr. and Mrs. A. E. S. Hayward during their recent travels. The new Society has excellent support but the great need is for mediums willing to visit it for a stay who can demonstrate and also assist in developing local talent. If any medium feels in need of a change in the Spring this is an opportunity.—A warm welcome and remunerative work is offered. Capt. Mélas' address is Parnes Road 14, Athens, Greece.

* * * *

Signor Pioli of Milan is one of our regular readers but he does not always approve of our Journal, and makes unfavourable comparisons between it and the *Revue Métapsychique* of Paris. He writes of our "apparent happy and serene ignorance of the best proved theories of scientific Metapsychism to account for psychic phenomena, such theories as Dr. Osty's being quite ruled out by simply ignoring them."

This is a sweeping indictment. The Spiritualistic theory is surely one of the accepted explanations of phenomena, it has as important a place as the telepathic and is often explained away or ignored by Metapsychists. If our emphasis is rather heavier on this side it is because the College was established to give it due place while preserving a sympathetic attitude to other explanations. Dr.

Osty's work is highly appreciated at the College and the search is one, if by many roads, towards the goal of understanding the source and implication of psychic facts.

* * * *

Dr. F. H. Wood, Mus. Doc., informs us that Prof. Jean Capart, Conservateur en chef des Musées Royaux de Cinquantaniere, Brussels, has presented him with a handsomely illustrated volume of his Lectures on Egyptian Art. M. Capart, who is acknowledged to be the greatest living authority on the subject, enclosed with the volume a cordial note of appreciation of *Ancient Egypt Speaks*, a copy of which had been sent to the Professor by an American friend.

* * * *

Interesting lectures at the College during last term were given on Wednesday evenings by Monsieur M. De Meck, Bertha Harris, Mr. Wallis Mansford, Rev. R. W. Maitland, Mr. Eric Cuddon, and Mr. Ernest W. Oaten, on various useful subjects. Demonstrations by Bertha Harris and Helen Spiers on Aura Reading and Psychometry were valuable. These Wednesday evenings provide opportunities for discussion and social intercourse and should not be missed.

The Discussion Teas are also much appreciated and the Hon. Principal, Bertha Harris, Mrs. Bramley Moore, Miss N. Tom-Gallon, Mr. Charles Moore, and Mrs. V. M. Austin, provided excellent openings. The latter who took Miss Geraldine Cummins' place, who was we regret to hear absent through illness, spoke on "Communication with the Living." Mrs. Austin is a new speaker among our members, and is giving the College increasingly useful service.

* * * *

At the Annual General Meeting on October 20th, Mrs. Hewat McKenzie was re-elected Hon. President and Mr. Denis Conan Doyle Vice-President. In a letter to the Hon. Principal, received from the latter from Geneva, dated 12th November, Mr. Doyle says, "I wish to express my sincere appreciation of my re-election as Vice-President of the College. . . . I have been writing articles for some of the leading American magazines and I am under contract for extensive lecture and radio tours in America."

Our good wishes go forth to our Vice-President.

Mr. Ralph Ewing was elected as a new member of the Council. We welcome his help. Both he and Mrs. Ewing have shown their kindly interest in the working of the College in many practical ways. The resignation of Mrs. Devenish was received with great regret. She has been a member of the Council for many years and has been a most generous friend and supporter. Her warm interest remains with the work.

During the Reception following the Annual Meeting, Mr. Miller of Phono-Disc Ltd. (Imperial Ho. 84, Regent Street), demonstrated the fine recording qualities of this instrument ; the clearness and distinction of the records made on the spot, the portability of the instrument, the durability of the metal records and the ease of manipulation, greatly interested the members present. Such an instrument would be of great value as part of the College equipment as it can be used in public Gatherings or in private Séances as demonstrated by records which had been secured during the recent Congress.

* * * *

On the eve of returning to the States after attendance at the International Congress in Glasgow, Mr. Frank Decker, the Voice Medium, gave the College a Séance. Unfortunately Mr. Decker was suffering from a chill and was not at his best, but the members present were interested to see his method of working. He must pay us another visit.

* * * *

The first meeting of delegates from Societies affiliated to the College took place on Saturday, 18th December, 1937. Matters of mutual interest were discussed and it is hoped that much good may result from having met in conference. Edinburgh College was represented by Mrs. Catharine Allan who has been appointed Deputy-Principal there to assist Mrs. Miller who may have to go abroad for her health. Miss Mowat, the able young Secretary in the Scotch Capital, was the second delegate. A report has been received from the Leeds Psychic Research Society, testifying to the excellent work of the College Medium Mrs. Bateman during her visit to that Society in November last.

The Cambridge Society for Psychical Investigation held its second Annual Dinner on December 10th, 1937. The Principal visited the Cambridge Society on September 6th, and the Leicester Society on December 15th, where his lectures were greatly appreciated.

* * * *

Many will regret to hear that Mrs. Mason, the valued College Medium, has been seriously ill and in a Nursing Home. She is at the moment recuperating but will be unable to undertake work for some time. We extend our sympathy to her and wish her speedy restoration.

* * * *

Mr. Stanley De Brath has been seriously ill again but at intervals is able to take a quiet interest in his books and in psychic matters. He values the kindly thought of his many friends, commends to them his recent pamphlets which embody the

considered views of a life-time of which he believes that he has had endorsement from his "other side" helpers.

* * * *

Miss Falconer has kindly consented to assist in the work of the College Library. For some time she assisted Sir Arthur Conan Doyle in his "Book Shop" and the knowledge gained there will be of value to the College and its members.

* * * *

The thanks of the College are due to the following members for very generous gifts or loans of furniture and furnishings: Lady Currie, Mr. and Mrs. Ewing, Miss Joseph, Mrs. Robinson and Miss Tom-Gallon.

* * * *

GODFREY WINN in *The Daily Mirror* for December 1st, gives a page to describe his attendance at a group séance on a recent date. Though the name of the society is not mentioned, except that it was in Queen's Gate, this took place at the College and the medium was Bertha Harris. The journalist states that he received two items of very personal evidence for himself and listened to messages received by others of which he gives details.

THE CHILDHOOD OF JESUS

By Geraldine Cummins. (Frederick Muller, Ltd. 5/- net.)

New treasures of personality are unfolded to the reader through the inspiration that has guided the hand of our well-known sensitive in this re-telling of the story of the boy Jesus. It is good to have fresh thoughts on the early years of the great life, to have someone (and one of Miss Cummins' band of "guides" is said to be the activating mind) use imagination and feeling and perhaps knowledge, to illuminate the years of which we know so little.

The *Times Literary Supplement* honours the book in the remark: "It makes Jesus real and comprehensible." I agree, for at each step we see the boy who was the 'father of the man' preparing himself or being prepared for his great work. His could have been no ordinary boyhood judged by the light of the future. As a boy we are shown how he already glimpsed his responsibility in a sense of a Universal Presence; for him nothing was common or unclean, he chose his friends apart from his family even among outcasts and amongst these he became aware of intuitive and psychic powers. Even in his teens he is depicted exercising his healing gift with due understanding.

It does not surprise us to find that often he was at cross purposes with his father and brothers, the Gospel story gives a hint of this; the growing soul struggles with its environment to win its freedom. Perhaps on a future occasion Miss Cummins may have the inspiration to fill out for us the next decade of the life in the same delicately suggestive manner.

B.McK.

BOOK REVIEWS

ANCIENT EGYPT SPEAKS

By Howard Hulme and Frederic H. Wood. (Rider & Co. 10s. 6d.)

In this book Dr. Wood relates the story of how the Lady Nona, an Egyptian Princess of 3,300 years ago, caused the entranced 'Rosemary' to utter hundreds of words and phrases which are claimed to be ancient Egyptian. Dr. Wood recorded these phonetically, and Mr. Hulme was responsible for the transcriptions, translations and hieroglyphs. Regarding this part of the work, only an expert is competent to pass an opinion; but on comparing some of the translations in Appendix I with those given in the article written by Dr. Wood for the October (1932) number of *PSYCHIC SCIENCE*, several differences are noted. For example the translation of phrase No. 5 is given as "Lo! This is Vola" in App. I., and as "Note you now, particularly" in *PSYCHIC SCIENCE*; No. 16 as "Be thou (fem.) enveloped" in App. I, and as—"Until he's satisfied; when—" in *PSYCHIC SCIENCE*; No. 17 as "She did not give, yesterday, firmly" in App. I, and as "The one who is a man of stability" in *PSYCHIC SCIENCE*.

The claim is made that the medium 'Rosemary' is a re-incarnation of one contemporaneous with the Lady Nona and that she has memories of other earth lives. In a lecture delivered on December 6th, 1935, Dr. Wood stated (*vide PSYCHIC SCIENCE*, April, 1936) that the revival of 'Rosemary's' own memories of her Egyptian incarnation were the outcome of her psychic development and of her association with Nona. As the psychic faculties develop, one is liable to receive impressions from spirit entities which may be mistaken for such memories. 'Rosemary' herself says (p. 175) that a belief in Reincarnation develops our sense of responsibility and those who possess it will naturally put forth more effort than those who think this life is all. Unfortunately effort and a sense of responsibility is not very apparent amongst those who hold this belief in India; rather has it produced indifference and fatalism.

Nona has stated that the method of moving the huge blocks of stone in the building of the Pyramids was by weight adjustment; that ancient adepts could use and harness electricity from the air; and that without our air they (discarnate entities) could not reach us. She has also said that progression is by no means universal for lower types of human nature and "It is possible for such to be re-absorbed into a certain collective Force, and then to be re-issued by a process which is really the merging of units into a new form."

In Chapter IX Dr. Wood has recorded some very beautiful melodies hummed by 'Rosemary' which, it is supposed, were used at various temple rites.

This book claims that (1) Nona is a personality separate and distinct from 'Rosemary'; (2) through this mediumship valuable information has been obtained regarding the Ancient Egyptian language; (3) in the case of 'Rosemary' at least, Reincarnation is a fact.

The first claim appears to be justified; the second, so far as can be

judged, is also justified, although the differences noted above should, we think, have been explained; the evidence in support of the third claim seems inconclusive as the memories of former lives may have been induced by the close association of the sensitive with certain discarnate entities, especially as Dr. Wood remarks that 'memories' were revived during the medium's psychic development.

S.O.C.

Dr. Wood has kindly replied to the above criticism as follows:—

The differences between the translations of the early Rosemary xenoglossy published in the Oct., 1932, *PSYCHIC SCIENCE* and the revised translations published in 1937, in *Ancient Egypt Speaks*, are explained by the fact that Mr. Hulme's knowledge of *spoken* Egyptian—and for that matter the knowledge of *all* Egyptologists—was practically non-existent in 1931, when the Rosemary xenoglossy began. All he could do was to work on the consonant outlines already known, since the vowel-element was not indicated by the scribes.

From this it follows that early efforts to translate the first 20 of the 1,000 sentences now recorded were bound to be more or less guesswork. But as time went on, Nona's consistent pronunciation and syntax enabled him to revise his earlier efforts in the light of the new linguistic discoveries he has set forth in our book.

Mr. Cox assumes that "only an expert is competent to pass an opinion," on this part of our book, but if by this he means the ordinary Egyptologist, I am afraid there are no "experts" able to pass such an opinion. All they know about ancient Egyptian is the literary construction and formal grammar adopted by the scribes (often as different from colloquial Egyptian speech as a lawyer's document is from ours), and the skeleton outlines shown by the consonants (analogous to the shorthand contractions of a modern newspaper reporter). The whole point of this case is that Nona has given new knowledge, or rather has restored lost knowledge to the world, in the form of consistent vowel-element added to the known consonant-element. Experts have admitted that the consonant framework is present in Nona's speech.

As for the reincarnation issue, this is not one of preference, but of fact. To argue that a belief is unsound because of its effects in India (where its main principles are distorted) is not quite fair. Christianity, in this sense, has produced some appalling results, but we need not blame the Faith. In our case, I base Rosemary's reincarnation upon (a) the testimony of College mediums (Mrs. Mason and Miss Bacon), (b) Nona's statements, (c) Rosemary's memories, and, most of all, (d) the xenoglossy itself. They cannot all be mistaken, so once more "the facts have beaten me."

FREDERIC H. WOOD.

Reply of the reviewer to Dr. Wood:—

Dr. Wood, in his comments on my review of *Ancient Egypt Speaks*, has not made out a good case. What he says about the translations published in 1932 being "more or less guesswork" is no doubt true;

but we were not led to believe this at that date, and my point was that in his latest book he ought to have mentioned these differences, explained why they occurred and admitted the early errors.

He says there are no "experts." Surely he considered his own helper, Mr. Hulme, an expert compared with me or even himself. He also states that all they (i.e. the experts) know is the literary construction and formal grammar adopted by the scribes. Another Egyptologist whom I know states regarding Mr. Hulme's work, "What little we know about Egyptian pronunciation and what we much more certainly know about Egyptian grammar are frequently violated." This gentleman also says, "Mr. Hulme produces a possible and in some cases the right meaning for the individual hieroglyphic words which *he reads out of the transliterations*—a purely subjective act for which he has sometimes some evidence, never proof." Unfortunately I am not at liberty to use this gentleman's name. In my review I clearly stated that through the Rosemary mediumship the claim that valuable information regarding the Ancient Egyptian language had, so far as could be judged, been obtained.

Regarding re-incarnation Dr. Wood says, "To argue that a belief is unsound, etc." Did I say so? Referring to this particular case I said, "the evidence seems inconclusive" and gave my reasons, which are perfectly sound from a psychic point of view. My reference to India was in regard to Rosemary's normal statement that a belief in re-incarnation develops our sense of responsibility and those who possess it will naturally put forth more effort. My criticism, based on 15 years amongst the peoples of India, was that it is *not* apparent amongst those who hold this belief in that country.

Dr. Wood says (a) That Rosemary's re-incarnation has been endorsed by the testimony of College mediums. The reliability of mediums is based upon the evidence of survival produced through their mediumship and not upon any philosophical theories uttered by them in the trance state; (b) That Nona's statements also endorse this view. No statement by any spirit can be accepted as proof, for there are as many denials as affirmations of this theory; (c) That Rosemary's memories prove it in her case. Those who have studied a developing sensitive know how often these "memories" are due to the increasing sensitivity of the medium to external influences: (d) most of all the xenoglossy itself. Surely Dr. Wood cannot mean that the speaking in a language unknown to the medium in a normal state is proof of re-incarnation!

If the last paragraph of my review be read carefully it will be seen that I considered the first two claims to be justified and the third to be inconclusive. I also spoke of the beautiful melodies that had been received. It will be agreed therefore that I was not belittling the information obtained but merely disagreeing with one of the conclusions.

S.O.C.

ORACLE

A Novel by Lucian Wainwright. (Methuen, 7s. 6d.)

This novel claims the attention of those interested in psychic matters by the fact that it is set against the background of a healing centre. Undoubtedly the author has intimate knowledge of such a centre and writes of it with a firmly judicial pen. It is a new setting for a drama of love and frustration as old as the hills.

For those who like to delve into the great realm of the occult by way of pleasant fiction it will have its attraction. It can do no harm—it can give pleasure; only one point is open to question in this novel. But it is a big point.

The author postulates that all psychic knowledge and phenomena are entwined with the doctrine of reincarnation. Now, that reincarnation is a belief firmly held by many students of psychic research is an unquestioned fact. On the other hand there is an equally large body which does not accept reincarnation as proved, which does not find it interesting, in fact sees distinct dangers in the idea.

At any rate it seems inadvisable to interweave it with known and proved psychic phenomena such as spiritual healing, which is a valuable and most blessed fact which very few people in these days doubt. On subjects that require such clear and calculated consideration as psychic communications there should not be impinged other controversial matters.

N.T.-G.

MEMORY LOOKS FORWARD

By Eric Parker. (Seeley Service, 18s.)

Here we have an intensely interesting autobiography that will be read with delight by those who love wild life, who love sport, who love travel, who love gardens. The author takes us into his confidence from the time he joined the staff of the *St. James's Gazette* up to his becoming Editor-in-Chief of *The Field*. He relates many anecdotes of people we have all read about and he makes us see the human side of each one of them.

The War enmeshed him and a period that must have been drab in the extreme he invests with interest, and after a period at the War Office he once more returned to *The Field*. Later he takes us to Greece, Egypt, Palestine, Leipzig and Norway and finally he relates his psychic experiences which are of particular interest to us especially as he is a College member.

The book, which is illustrated, is altogether charming and all those who read will want to re-read.

S.O.C.

THE QUEST OF THE OVERSELF

By Paul Brunton. (Rider, 15s. net.)

This large book is of thrilling interest, especially to those who already know something of Psychic Science, but it goes further and " thrusts daggers of truth into our complacent illusions."

The teaching as regards Meditation is simple, clear and inspiring. It is an exhaustive treatise for the uninitiated, beautifully expressed and most encouraging.

The writer wisely stresses the fact that the mere reading of books will get a man nowhere, for "He is the traveller and he must do the moving." Without independent thinking how can he hope even to become properly convinced of the truth that the body is but a house for the ego, or discover later that the ego is but a drop in the ocean of the divine Overself which some call "God."

The chapter on "Time" demands deep study. It is too profound to attempt to review in a few words. One realises that this is not a volume for mere reading; it is a wise, experienced, and inspiring friend that one needs in one's home, whatever the cost.

"HEATHER B."

THE SOUL AS THE REAL PERSON

By Stanley De Brath. (L.S.A. Pubs., 1s.)

The above is another of the useful and cheap series which the London Spiritualist Alliance is putting at the service of students. Mr. De Brath's wide information, experience, and conclusions on psychical phenomena are of the greatest value to those whose time for study is limited and his references to reliable authorities are most useful to such. He concludes in a short preface, "I ask Youth to judge of Spiritualism not by the version of it put forward by the uneducated and the uninformed, but on that held by sane, scientific, and consistent men and women."

Use this pamphlet to interest your friends.

B.McK.

EXPERIENCES OF SPIRITUAL HEALING

By an East Anglian Farmer. (Messrs. W. E. Harrison & Sons. Ipswich, 5s. net.)

This story of the development and growth of his healing powers through contact with psychic facts is well and simply told by the healer Arthur Barker. From a personal contact with the author at the International Congress in Glasgow in September last I noted that he was a man of robust vitality who has something to share with less favoured mortals. But he knew nothing of this reserve of force, until, invited to a séance by a friend, he made satisfying contact with other-side friends and was pointed out by a "guide" as one who had natural healing forces and could be used.

From that time he had a mission in life, and while pursuing his occupation as a farmer, found many occasions to his hand amongst his own work-people and neighbours and was often called further afield on his ministry. He carries his gift with modesty and has been fortunate in being able to keep in touch with a guide who has remarkable diagnostic powers, and has wisely directed him in difficult cases. This book will encourage many entering on a similar field of service.

B.McK.

SECRETS OF HANDWRITING

By Rafael Schermann. (Rider & Co., 5/-)

The author warns us that his work does not treat of Graphology as that term is usually understood. He is right; it does not. But it is much more fascinating for that. His powers have been investigated by several Continental professors and all are satisfied that he has remarkable powers. Dr. Fischer of Prague states that his gift "cannot be explained by the laws of graphology, or any other science." We differ with the learned professor, for Psychic Science may well explain it. Professor Benedict of Vienna compared his faculty to a wireless set which can both broadcast and receive.

The author merely has to glance at some handwriting, even from afar, and at once a picture forms itself round the letters. He can often describe the writer down to the smallest detail, his character and infirmities. Another curious gift is his power of 'reconstruction. From a description of a person he can reconstruct the handwriting of that person.

Several scientists experimented with him for some time and he has been of great use in the investigation of crime. He remarks, "Experiments with scientists tire me out completely." Other psychics have also found such investigations wearisome.

The book contains many examples of signatures and ordinary handwriting and their analyses make interesting reading.

S.O.C.

SPIRITUALISM AND THE CHURCH

By E. W. Oaten. (Pub. by "The Two Worlds," 18 Corporation St., Manchester. Price 4d.)

This booklet contains the substance of the address given by Mr. Oaten when asked recently to appear before the Archbishop of Canterbury's Committee, which is investigating the claims of Spiritualism. It is characterised by Mr. Oaten's usual bold and uncompromising approach to the subject, won through years of practical experience, and should be read.

Mr. Oaten afterwards submitted to a long questioning from members of the Committee among whom are several distinguished Churchmen.

THE SUPERPHYSICAL, by A. W. Osborn (Ivor Nicholson & Watson) has reached us and will be reviewed in our next issue.

In PREDICTION (Dec. 1937), Mr. S. G. Soal deals with the mediumship of Mrs. Blanche Cooper who was for a number of years the valued Voice medium at the British College. It was there that Mr. Soal had a remarkable experience when through her he made contact with an old acquaintance, Gordon Davis. This man, believed at the time to be dead, was subsequently discovered to be alive, and quite unaware that he had, through a psychic channel, not only given facts about himself recognized by Mr. Soal, but had also precognized his own future in relation to a house and furnishings which he would use. This psychic experience and the subsequent discoveries aroused the greatest

interest in Mr. Hewat McKenzie, then Hon. Principal of the College, and in all thoughtful spiritualists; surely few were unaware of the possibility of psychic communication with the living, as Mr. Soal suggests. (See PSYCHIC SCIENCE, Vol. V. April and July, 1926).

He also implies that Mrs. Cooper's future career as a medium was somehow affected by this incident and had something to do with the cessation of her work at the College. It is a completely false assumption; a question to myself at any time would have put him "wise." Mrs. Cooper resigned her work at the College purely because of personal and domestic reasons to the great regret of the Society and loss to public voice mediumship. It is also regrettable that Mr. Soal should have committed himself to the following remarks:

"That such faculties as she possessed should year after year have been squandered largely upon incompetent and ignorant sitters and never accorded the sympathetic and impartial investigation which was surely their due will be one of the dark blots on the psychological history of our time."

Was it squandering to minister for years to provide knowledge and comfort to many through her gift? Perhaps it was Mr. Soal who was incompetent and ignorant in those days for he never convinced himself, as many did, of the "independence" of the Voice which provided such remarkable information. No Psychical Researcher could have handled Mrs. Cooper, and I do not remember hearing of any approach on this matter, although public opportunities were open to all as they were to Mr. Soal. It was because Mrs. Cooper received "sympathetic and impartial investigation" at the College that we were able to retain her services for so long a period. As for "dark blots on the psychological history of the time" Mr. Soal indulges in hyperbole unworthy of a mathematician. It is certainly not the College that has "dark blots" in the handling of mediums, but those who cannot hold them for any investigation. There are lengthy records of Mrs. Cooper's work to be found in various volumes of PSYCHIC SCIENCE, "sympathetic and impartial" accounts by sitters as exact as Mr. Soal.

In addition to the Gordon Davis case the writer refers to evidence purporting to come from his brother Frank and wonders if he may not have been unconsciously "whispering" the evidence which then came through the voice. Some like to set up "bogey" for the fun of knocking them down! But why does not Mr. Soal recall to our memory the evidence regarding the buried medal which he later discovered and which he certainly could not have "whispered" as he did not know it. Strange to omit this important item!

The best Psychic experiences this Researcher has had he owes to Mrs. Cooper through the ægis of the College. There also he made contact with Mrs. Hester Dowden and through this took part in the reception of the famous Oscar Wilde Scripts, for Mr. Soal in my opinion was himself a sensitive in those days whatever he is to-day. Yet I do not note a word of thanks to the Institution which made all this possible.

B.McK.

UNSOUGHT

Verses from the subconscious by "Matala." (De La More Press)

In an "apology" at the commencement of this little book, the author states, "I have never had a great fondness for poetry . . . but during the past year I have been obsessed with verse-making, not consciously and in my daytime hours, but often at night awaking, I find a full-blown poem, or rather a set of verses in my mind . . . most of these verses are so alien to my usual habit of mind that I hesitate to claim them as my own. If I have been influenced by anyone (apart from my own irresponsible subconscious mind) I think it must be by some unhappy unknown poet. . . ."

Of course how much any poet's work is really his own, can only be a matter for conjecture. Poetry, like music, is an art proceeding largely from the subconscious mind of the artist. At this subconscious (or unconscious) level we cannot clearly define what sources of inspiration are being tapped. "Matala" is by no means unique in this respect, as a classic case of subconscious poetic activity Coleridge's *Kubla Khan* is an example; what is curious however is that the author seems to have been inspired almost against his (or is it her?) will.

The verses are generally speaking fluent, and the ideas are gracefully expressed, if not strikingly original. In one or two of the verses a closer attention to technique would have been an advantage.

V. M. AUSTIN.

(Mrs. Upton Sinclair, after the death of a poet friend, had a similar experience, and produced a number of excellent poems during a definite period, after which the output ceased.—Ed.)

THE HUMAN TEMPLE

By E. Mary Gordon Kemmis. (C. W. Daniel and Co. Ltd. 15/-)

"The Human Temple" is a beautiful and stimulating exposition of "Spiritual Healing" in its widest aspect, and should find its place as a textbook on the shelves of all serious students of this vast subject.

The claim to show how to change life's discord into harmony is by no means unjustified, and the diagrammatic plates of Mr. Buist are interesting and illuminating. Essentially a constructive book, it is one that should appeal to all. Alexis Carrel, Surgeon, Scientist, Member of the Rockefeller Institute, in a recently published book ("Man and the Unknown"), though only dealing with scientific observations, assures us that the only condition indispensable to the phenomenon of healing is prayer and adds it is not necessary for the patient to pray. It is sufficient that someone around him be in a state of prayer. This accords with the words of St. James—"The prayer of faith shall serve him that is sick."

It may be captious to say of a book of such merits that the phraseology is apt to become obscure, but though the reviewer prefers a simpler and less involved teaching, she would add that she was impressed with the fact that in "The Human Temple" a sincere attempt has been made to meet the most crying need of the world. B.V.G.

PERSONAL MEMOIRS OF H. P. BLAVATSKY

By Mary E. Neff. (Rider & Co., 18s.)

One reads the *Personal Memoirs of H. P. Blavatsky* with amazement and bewilderment. To the student of psychic phenomena it is such a record of clairvoyance, clairaudience, telekinesis, materialisations and multiple personality, that the mind finds it difficult to accept as true the statements made. Yet all are well attested and cannot be passed over as the outcome of a too fertile imagination.

From the memoirs, one has glimpses of a child endowed with remarkable powers and an overbearing will. From the time of her marriage—a marriage in name only—at the age of 17, the book is a chronicle of one extraordinary experience after another. In her search for knowledge, she travelled over the earth, penetrating even into the sacred precincts of Tibet, testing and experimenting with magic and the hidden forces in nature, and eventually becoming the mouth-piece of one or more of those great beings called Masters, and giving to the world a magnificent teaching. As a human person she was a mysterious enigma even to those who knew her best, but through the pages of this book she is brought clearly before our eyes. That it places her farther away from our understanding is true, but that is because the personality is too complex and the Great Ones, who at times used or overshadowed it, beyond our limited knowledge. To Colonel Olcott, who with her founded the Theosophical Society, she remained to the end, as he himself states in one of the closing pages of the book, a personality-puzzle. How much of her waking life, he asks, was that of a responsible personality, how much that of a body worked upon by an overshadowing entity? Was she herself a multiple personality, the body but a mechanical means of manifestation of the woman known as Helena Petrovna Blavatsky and of at least three other super-intelligences?

M.G.P.

WHEN WE WAKE

By M. H. Collyer and E. R. Dampier. (Rider & Co. 7/6)

This volume consists of automatic writings purporting to come from a group of Chinese, from personal relations of the automatist and from Sir William Crookes. The book is not easy reading, the communicators are contradictory and one is left wondering what it is that they desire to say. It is difficult to understand with what object the book was compiled.

S.O.C.



BOOKS ADDED TO THE LIBRARY

SINCE OCTOBER, 1937

*New Books

	<i>Cat. No.</i>	<i>Published</i>
BLAND, HERBERT. "Psychometry"	*2761	1937
BRUNTON, PAUL. "The Quest of the Overself" ..	*2787	1937
COOK, IVAN. "Illumination"	*2835	1937
CUMMINS, GERALDINE. "The Childhood of Jesus" ..	*2858	1937
DOUGLAS, GERTRUDE WILLES. "Afterthoughts" ..	*2915	1937
GRANT, JOAN. "Winged Pharaoh"	*3055	1937
HART, ASHLEY R. "Dead yet Living" (2 copies) ..	*3082-3	1937
LEONARD, GLADYS OSBORNE. "The Last Crossing" ..	*3149	1937
LYTTLETON, DAME EDITH. "Some Cases of Prediction"	*3152	1937
OSBORNE, ARTHUR U. "The Superphysical"	*3231	1937
PALMSTIERNA, ERIK. "Horizons of Immortality" ..	*3277	1937
PARKER, ERIC. "Memory looks Forward"	*3278	1937
PRICE, HARRY. "Rudi Schneider" (2nd copy) ..	2378	N.D.
SCHERMAN, RAFAEL. "Secrets of Handwriting" ..	*3381	1937
SMITH, MONTGOMERY. "Two Worlds are Ours" ..	2258	N.D.
TANNER, GEORGE S. "The Teaching of the Stars" ..	*3425	1937
THOMAS, REV. C. DRAYTON. "In the Dawn Beyond Death"	*3441	1937
WAINWRIGHT, L. "Oracle"	*3506	1937

The thanks of the College are due to Miss Agar and Mr. R. Ewing for kind gifts of books to the library.

COLLEGE FINANCE

Donations to General Purposes Fund

	£	s.	d.
Mr. C. Moore		5	0
Mrs. Podmore	3	3	0
From Donation Box	1	4	0
	£4	12	0

Donations to 'Psychic Science'

	£	s.	d.
"A"	3	0	0
Dr. W. A. Carden		5	0
Mrs. Podmore		11	0
	3	16	0

Donations to Library

	£	s.	d.
From Donation Box and Library Fines	0	8	6